

THE
CHRISTIAN REGISTER.

No. 12.

MAY, 1823.

VOL. I.

PRESENT STATE OF JERUSALEM.

THE following interesting account of the present state of Jerusalem, is extracted from the travels of Robert Richardson, M. D., along the Mediterranean and the parts adjacent, recently published.—*Christian Herald*.

"THERE are two accounts of the ancient city of Jerusalem, which have come down to us with the sanction of high authority. The first is to be found in the third chapter of Nehemiah, who built the walls of the city, after the return of the Jews from the Babylonish captivity. My attention was particularly directed to this account by the Countess of Belmore, who visited the memorable spots in and about Jerusalem, with all the zeal and feeling of a pious Christian, taking the holy Scriptures for her guide, while at the same time she availed herself of all the light that modern travellers have been able to collect for the illustration of this most interesting portion of sacred topography. The other account is from the pen of the Jewish historian Josephus, who had the misfortune to witness the sacking and utter destruction of his native city by the victorious arms of Titus Vespasian. It is a tantalizing circumstance, however, for the traveller, who wishes to recognize in his walks the site of particular buildings, or the scenes of memorable events, that the greater part of the objects mentioned in the description both of the inspired and Jewish historian, are entirely removed and razed from their foundations, without leaving a single trace or name behind to point out where they stood. Not an ancient tower, or gate, or wall, or hardly even a stone remains. The foundations are not only broken up, but every fragment of which they were composed is swept away, and the spectator looks upon the bare rock with hardly a sprinkling of earth to point out her gardens of pleasure, or groves of idolatrous devotion. And when we consider the palaces, and towers, and

walls about Jerusalem, and that the stones of which some of them were constructed were thirty feet long, fifteen feet broad, seven and a half thick, we are not more astonished at the strength, and skill, and perseverance, by which they were constructed, than shocked by the relentless and brutal hostility by which they were shattered and overthrown, and utterly removed from our sight.—A few gardens still remain on the sloping base of mount Zion, watered from the pool of Siloam; the gardens of Gethsemane are still in a sort of ruined cultivation; the fences are broken down, and the olive trees decaying, as if the hand that dressed and fed them were withdrawn; the mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name: but all around about Jerusalem, the general aspect is blighted and barren; the grass is withered; the bare rock looks through the scanty sward, and the grain itself, like the staring progeny of famine, seems in doubt whether to come to maturity, or die in the ear. The vine that was brought from Egypt is cut off from the midst of the land; the vineyards are wasted; the hedges are taken away; and the graves of the ancient dead are open and tenantless. How is the gold become dim; and every thing that was pleasant to the eye withdrawn. Jerusalem has heard the voice of David and Solomon, of prophets and apostles; and He who spake as never man spake, has taught in her synagogues and in her streets. Before her legislators, her poets, and her apostles, those of all other countries became dumb, and cast down their crowns, as unworthy to stand in their presence. Once she was rich in every blessing; victorious over all her enemies; and resting in peace, with every man sitting under his own vine, and under his own fig-tree, with none to disturb or make him afraid. Jerusalem was the brightest of all the cities of the east, and fortified above all other towns, so strong, that the Roman conqueror thereof, and the master of the whole world besides, exclaimed, on entering the city of David, and looking up at the towers which the Jews had abandoned, "Surely we have had God for our assistance in the war; for what could human hands or human machines do against these towers!" It is no other than God who has expelled the Jews from their fortifications. Their temple was the richest in the whole world; their religion was the purest; and their God was the Lord of Hosts. Never was there a people favoured like this people, but they set at nought the counsel of their God; trusted in their walls; and walked after the imaginations of their own hearts; their city was given up to the spoiler; the glory departed from Israel, and the sceptre from Judah; the day of vengeance arrived; and the rebellious sons of Jacob are scattered, and peeled, and driven under every wind of heaven, without a nation or country to call their own: unamalgamated, persecuted, plundered and reviled; like the ruins of a blighted tower, whose

fragments remain to show the power which smote it, and to call aloud to heaven and earth for repair. What a tremendous lesson for the kings and people of the earth to learn wisdom, and in the midst of their prosperity, to recognize the hand from which their comforts flow! It is impossible for the Christian traveller to look upon Jerusalem with the same feelings with which he would set himself to contemplate the ruins of Thebes, of Athens, or of Rome, or of any other city, which the world ever saw.—There is in all the doings of the Jews, their virtues and their vices, their wisdom and their folly, a height and a depth, a breadth and a length that angels cannot fathom; their whole history is a history of miracles; the precepts of their sacred book are the most profound, and the best adapted to every situation in which man can be placed; they moderate him in prosperity, sustain him in adversity, guide him in health, console him in sickness, support him at the close of life, travel on with him through death, live with him throughout the endless ages of eternity, and Jerusalem lends its name to the eternal mansions of the blessed in heaven, which man is admitted to enjoy through the atonement of Christ Jesus, who was born of a descendant of Judah. But we must turn to consider the Jerusalem that now is. In Egypt and Syria, it is universally called Gouttes, or Koudes, which means holy, and is still a respectable, good-looking town; it is of an irregular shape, approaching nearest to that of a square; it is surrounded by a high embattled wall, which, generally speaking, is built of the common stone of the country, which is compact lime-stone. It has six gates; one of which looks to the west, and is called the gate of Yaffa, or Bethlehem, because the road to these places passes through it; two look to the north, one is called the gate of Sham, or Damascus; the other, the gate of Herod; the fourth gate looks to the east, or the valley of Jehoshaphat, and is called St. Stephen's gate, because here the proto-martyr was stoned to death; it is close by the temple or mosque of Omar, and leads to the garden of Gethsemane, and the mount of Olives, Bethany, Jericho, and all the east of Jerusalem; the fourth gate leads into the temple, or harem schereef, which was formerly called the Church of the Presentation, because the Virgin Mary is supposed to have entered by this gate, to present her son, our blessed Saviour, in the temple. On account of a turn in the wall, this gate, though in the east wall of the city, looks to the south towards mount Zion; near to this there is another gate, which is small, not admitting either horses or carriages, of which last, however, there is none in Jerusalem; and from the wall resuming its former direction, looks to the east, and is called the dung-gate: the last is called Zion-gate, or the gate of the prophet David; it looks to the south, and is in that part of the wall which passes over mount Zion, and runs between the brook Kedron, or valley of Jehoshaphat on the east, and the deep ravine, called the valley of the son of Hinnom, on the west, leaving about two

two thirds of mount Zion on the south, or outside of the walls, it is nearly opposite to the mosque which was built over the sepulchre of David. The longest wall is that which faces this, and is on the north side of the city; it runs between the valley of Gihon on the west, and the valley of Jehoshaphat on the east. I walked round the city on the outside of the wall, in an hour and twenty minutes, and Lady Belmore rode round it on an ass, in an hour and a quarter: and the whole circumference, as measured by Mandrell, a most accurate traveller, is two miles and a half. The population of the Holy City is estimated at twenty thousand souls; five thousand of whom are Mussulmans; five thousand Christians; and ten thousand Jews. The Jews reside chiefly on the edge of mount Zion, in the lower part of the city, which, in the language of Scripture, is called the Daughter of Zion, near to the shambles, which are most dreadfully offensive; in passing them on a summer morning, a person is almost afraid to draw his breath, the inhalation of the vapour produces such a deadening effect upon the whole system. Many of the Jews are rich and in comfortable circumstances, and possess a good deal of property in Jerusalem, but they are careful to conceal their wealth, and even their comfort, from the jealous eye of their rulers, lest by awakening their cupidity some vile, indefensible plot, should be devised to their prejudice. In going to visit a respectable Jew in the Holy City, it is a common thing to pass to his house over a ruined foreground, and up an awkward outside stair, constructed of rough unpolished stones, that totter under the foot: but it improves as you ascend, and at the top has a respectable appearance, as it ends in an agreeable platform in front of the house. On entering the house itself it is found to be clean and well furnished, the sofas are covered with Persian carpets, and the people seem happy to receive you. The visiter is entertained with coffee and tobacco, as is the custom in the houses of the Turks and Christians. The ladies presented themselves with an ease and address that surprised me, and recalled to my memory the pleasing society of Europe. This difference of manner arises from many of the Jewish families in Jerusalem, having resided in Spain or Portugal, where the females had rid themselves of the cruel domestic fetters of the east, and, on returning to their beloved land, had very properly maintained their justly acquired freedom and rank in society. They almost all speak a broken Italian, so that conversation goes on without the clumsy aid of an interpreter. It was the feast of the passover, and they were all eating unleavened bread; some of which was presented to me as a curiosity, and I partook of it merely that I might have the gratification of eating unleavened bread with the sons and daughters of Jacob in Jerusalem: it is very insipid fare, and no one would eat it from choice. For the same reason I went to the synagogue, of which there are two in Jerusalem, although I only visited one. The form of worship is the same, as in this coun-

try, and, I believe, in every country, which the Jews inhabit.—The females have a separate synagogue assigned to them as in the synagogues in Europe, and in the Christian churches all over the Levant. They are not, however, expected to be frequent and regular in their attendance on public worship. The ladies generally make a point of going on the Sunday, that is, the Friday night or Saturday morning after they are married: and being thus introduced in their new capacity, once a year is considered as sufficient compliance, on their part, with the ancient injunction, to assemble themselves together in the house of prayer. Like the votaries of some Christian establishments, the Jewesses trust more to the prayers of their priests than to their own. The synagogues in Jerusalem are both poor and small, not owing to the poverty of their possessors, but to the prudential motives above mentioned; yet it was delightful to mix with them in your devotions, and to see performed before your eyes that ceremonial worship by the descendants of that very people to whom it was delivered by the voice of God. I should look at the ceremonies of Pagan temples as a matter of little more than idle curiosity, but the ceremonies of the Jews dip into the heart. This is the most ancient form of worship in existence; this is the manner in which the God of heaven was worshipped by Abraham and his descendants, when all the other nations in the world were sitting in darkness, or falling down to stocks and stones. To the Jews were committed the oracles of God; this is the manner in which Moses and Elias, David and Solomon, worshipped the God of their fathers. This worship was instituted by God himself, and in Jerusalem the chosen and appointed city; and on the rock of Sion, God's holy hill, to sing a psalm of David, in company with the outcast race of Judah, winds to ecstasy the heart.

The vital history of the Christian faith passes over the memory, and you feel as if you joined your voice with those chosen spirits who spoke through inspiration, and told the will of God to man.—The time will come when the descendants of his ancient people shall join the song of Moses, to the song of the Lamb, and, singing hosannah to the Son of David, confess his power to save. I never see the fine, venerable aspect of a Jew, but I feel for him as an elder brother. I have an affection for him, that far transcends my feeling for a Greek or for a Roman, who have left the world but childish rhythms and sprinklings of a groundless morality, compared with that pure and lofty thought that pervades the sacred volume. I have a desire to converse with him, and to know the communings of a heart, formed by the ancient word of inspiration, unanointed and unannealed by the consummating afflations of Christianity. I would rather pity than persecute him for refusing the Gospel. The thunders of Sinai once rung in his ears, need we wonder that they have sunk into his heart? The rock must be struck before the water will gush out. The coal must be warmed

before it can be fanned into a flame. The fort must be taken by gradual approaches. Sichæus must be abolished by little and little. They are a hard working and industrious people; the world has never been oppressed by their poor; the obstinacy with which they cling to their institutions shows the stuff that is in them.—Plundered and expatriated for the long period of eighteen hundred years, they have earned their bread from under the feet of those to whom the writings of their fathers reveal the will of heaven, and from which we derive the soundest rules of life, and the gladdening hopes of a future existence. One would say, that the son of Judah was a gem, whom every Christian would be anxious to polish and refine: by how much it is more blessed to give than to receive; they have given to all, but, saving the buffetings of tyranny and adversity, what have they received from the world? The elements of Christianity are incorporated in their institutions; when they consider and know them, they will see that the religion of Jesus is but the consummation of their own. Let us treat them like fellow creatures: we owe them every thing, and they have not more of the original contamination of human nature than we ourselves.

The Jewesses in Jerusalem speak in a decided and firm tone, unlike the hesitating and timid voice of the Arab and Turkish females, and claim the European privilege of differing from their husbands, and maintaining their own opinions. They are fair and good-looking; red and auburn hair are by no means uncommon in either of the sexes. I never saw any of them with veils; and was informed that it is the general practice of the Jewesses in Jerusalem to go with their faces uncovered. They are the only females there who do so. They seem particularly liable to eruptive diseases; and the want of children is as great a heart-break to them now as it was in the days of Sarah.

In passing up to the synagogue, I was particularly struck with the mean and wretched appearance of the houses on both sides of the streets, as well as the poverty of their inhabitants. Some of the old men and old women had more withered and hungry aspects than any of our race I ever saw, with the exception of the cavered dames at Gornow, in Egyptian Thebes, who might have sat in a stony field as a picture of famine the year after the flood. The sight of a poor Jew in Jerusalem, has in it something peculiarly affecting. The heart of this wonderful people, in whatever clime they roam, still turns to it as the city of their promised rest. They take pleasure in her ruins, and would lick the very dust for her sake. Jerusalem is the centre around which the exiled sons of Judah build, in airy dreams, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew when gathered to his fathers, is to be buried in Jerusalem. Thither they return from Spain or Portugal, from Egypt and Barbary, and other countries among which they have been

scattered; and when, after all their longings, and all their struggles up the steep of life, we see them poor, and blind, and naked, in the streets of their once happy Zion, he must have a cold heart that can remain untouched by their sufferings, without uttering a prayer, that the light of a reconciled countenance would shine on the darkness of Judah, and the day star of Bethlehem arise in their hearts."

FROM THE CHRISTIAN HERALD.

SUNDAY SCHOOLS.

(Concluded from page 653.)

ANOTHER important item in the Sunday School system is, the distribution of tracts; of the effects of which we here cite one instance.

A teacher calling at the house of a very bad and undutiful child, the mother said, "what a beautiful book Joseph had last Sunday." (It was the story of Henry Fairchild, and of Charles Truman, which had been given by the visiting committee, as a reward for getting Scripture proofs.) "O! sir, it has done him so much good—he read it to me after he came home, and cried almost all the time—and when he had done, he came and kissed me, and said, he would try to be like Charles Truman, and do as much good as he could. And only think, sir," added the *weeping mother*, "he has never been so good in all the world—I have found no fault with him these four days—and if he would always find such books to read, I can have much comfort with him. And they are good, too, for us all to read, and quite improving." One school has distributed, within the last eighteen months, about 12,000 pages of tracts, besides about 40 Bibles and 60 Testaments.

A superintendent observes: "we have distributed, with our own hands, at least 50,000 pages of tracts, within the year; yet this is but as a drop in the ocean. Fifty times as many would by no means be a waste, for they would be as bread cast upon the waters to return after many days." The teachers of this school are all, without a single exception, dependent on their daily labour for the means of support, and live, as we say, from hand to mouth; yet they have sent forty dollars to Philadelphia for tracts and reward books for the children—and four guineas to England, for the same purpose; besides the no small amount they paid here for tracts, &c., at our depository.

Another superintendent observes: "there is the strongest reason to believe that the liberal distribution of tracts among the poorer classes of society, would be of the highest importance to them; it is the simplest and most effectual means of enlightening their minds—impressing correct and pious sentiments—of producing honest

feelings, and strong convictions, and reforming their vicious propensities. Parents often inquire when the children are to get more new ones.—It is to be regretted that our depository does not afford some original tracts, adapted to our own manners and customs—they would be abundantly more useful.”

Of five blind boys, who were received into one of the schools about two years ago, four have been restored to sight, through the means of the Eye Infirmary, and are now enabled to read. One of them, whose circumstances precluded him from social intercourse, was fast approaching to idiocy, and at first (being led) came by almost compulsion, is now blessed with sight, and is reading his Bible, and comes regularly every Sabbath, nearly two miles, to attend the school. The one who is entirely blind takes a deep interest in the school, and can learn a chapter every Sabbath. There are, no doubt, very many of these unfortunate children who might be greatly benefitted by Sunday School instruction, and who, as these four have been, brought to the light of the natural sun, may be raised to behold and enjoy the light of the Sun of Righteousness for ever.

A superintendent says: “we have opened a school where 80 of our boys are taught reading, writing, and arithmetic, five nights in the week, and Saturday afternoon. Some of these attend also the free school, and at church and school all day on Sunday, with the utmost cheerfulness, and would think it a hardship to be denied the privilege of the school a single evening.

Of these 80 children, we seldom have two absent, which is an evidence of our powerful influence over both children and parents, and of their attachments to the Sunday School. And further, we are always consulted by the families, in every step they take in regard to their children. But our influence does not stop with our school instruction. We frequently receive letters from both parents and children, after they have left the school, dictated in the most pleasing terms; and also many little presents, as tokens of their esteem and gratitude. These are a few items of the good done by our Sunday Schools. And oh that the high and the honourable, the wise and the good, could be persuaded to enlist in the work of these *home missions*—to labour in these immense fields already white to the harvest, till the moral wilderness part of our land be made to bud and blossom as the rose. O! I could earnestly pray that rich and poor might lend us their mite, which in due time would return sevenfold into their bosom.

As another evidence of the abiding effect of the Sunday School system, we mention—that a teacher received, a few days ago, about half a bushel of nuts, some apples, &c., as a present from a boy who had been absent from the city more than a year. Similar instances of a marked attachment might we recite.

In addition to these, we have a number of very interesting letters, from both parents and children, which we would here intro-

duce, but from apprehension of extending our report to too great a length.

The children of one school contributed three dollars, to aid the Palestine mission which lately sailed from this port. And those of another, contributed seven dollars in aid of the Oneida Indians.

It becomes the duty of the committee, in behalf of those with whom they are associated for the accomplishment of so noble an end, to endeavour to impress upon the minds of our fellow-citizens, the vast importance of those institutions. We believe the Sunday Schools to be the institutions to which the great Head of all things has affixed his seal—as second to none other of the present day. And we further believe, that if their importance were known by our citizens, they would be duly appreciated; and that provision, ample provision, would be made, to relieve some of our devoted teachers, if not from a portion of their arduous labours, at least from the expense of tracts, &c., which they cannot afford to bestow without detriment to themselves or their families.

We do hope and trust, that the time is not far distant, when those who have the ability to do much in this good cause, without detriment to themselves, or others, will awake and be alive to this subject—when our churches and all Christians will awake and come up to our help.

From whence flows that spirit of Gospel enterprise which has gone abroad over the face of the earth, bearing the word of life, and sending forth the devoted heralds of the cross, throughout the vast regions of Europe, Asia, Africa, and the islands of the sea? Comes it not from Sunday School institutions? What shall we say of Patterson and Henderson, those devoted servants, so distinguished for their activity and success in distributing the Bible through a vast portion of Europe? Where did they get initiated into the mysteries of that warfare against the powers of darkness?—In a Sunday School!

Through what medium did Dr. Morrison receive that divine commission which led and supported him, in preparing the way for carrying the glad tidings of Salvation to more than three hundred millions of souls in China? A Sunday School!

It is yet but a short time since Robert Raikes opened the first Sunday School in England; and yet it is computed that nineteen twentieths of all the missionaries who have gone forth from Great Britain, over the eastern hemisphere, became pious in Sunday Schools; and that two thirds of the orthodox clergy now in England, under 40 years of age, became pious in Sunday Schools.

Samuel Bacon, late agent of our government to the shores of Africa, (to whose cause he fell a victim,) received much of the tuition which rendered him so eminently qualified for that responsible station, through his connexion with Sunday Schools, in which he was so conspicuously active.

Many of the revivals of religion, for which the last two years have been so singularly distinguished in our country, have had their origin in Sunday Schools. In one instance, where 100 were received into communion with the church, 98 were at the time, or had been, connected with the Sunday School—and in another, out of 35, 27 were from the Sunday School.

Of 30 youths, composing one Sunday School, and one of the teachers, who was before careless, all have become hopefully pious, and all, except one, have joined the church.

But to bring the subject, if possible, nearer home, we may state, that in our city about 600 of the teachers and learners have been received into the different churches, from our Sunday Schools, and about thirty left the schools to prepare for the ministry.

Such are some of the first fruits of this benign institution, which is as yet but in its infancy. What then shall we behold, if we extend our contemplations but a little way into futurity?

With this view, who, whether male or female, can say of New-York, we have done enough? Which of our rulers can say he has done enough, while there is a child in the city untaught in the elements of useful knowledge? What individual who shares in the expenses and burthens of the community, can say he or she has done enough, so long as there is to be found a child growing up with a mind uncultivated, and uninstructed in some useful employment? What philanthropist can say he has done enough, while there is a child uninstructed in moral principles, and untrained to moral habits? But above all, what Christian can say enough is done—till all are provided with the means of grace, and till all are so instructed, as to be enabled to use those means, and apply them for the good of their own souls and the souls of others?

If it be asked what is to be done; the answer is ready—fill your depository with tracts for gratuitous distribution, at the disposal of the Sunday School.—Support the schools with not only ample means, but efficient teachers. And not only this, but build up one hundred more schools, and scour out every haunt of wretchedness—nor cease to search and bring into the schools, so long as can be found a ragged child, or any proper subject for this beneficent enterprise.

FROM THE CHRISTIAN HERALD.

ADDRESS TO THE BAPTIST ASSOCIATIONS, &c.

(Concluded from page 670.)

THUS we have stated a few inducements to *united exertion*, but you may all of you truly say, after reading this unvarnished statement of a few facts, "that the half has not been told us." We are confident that if the situation of our whole country, and the world,

could be laid before you, and carried home to every family, and every individual of each family in this state and its vicinity, who are united with us in the doctrine of Christ, and could each individual know what needs to be done, and the importance of it; what is now done, and by whom it is done; there would be no want of funds to accomplish all the benevolent objects contemplated by this Convention. "There is a shield and a spear in the hand of more than fifty thousand of our Israel!" They have only to use the means which they have, and all will be done, that needs to be done, for the enlargement of the borders of the kingdom of our Lord Jesus Christ.

Let each individual contribute two cents yearly, and more than one thousand dollars will be raised. Let each give twelve and a half cents, and six thousand dollars will be the yearly amount, which, if applied wholly to support Missionaries, will enable the Convention to send out about thirty. On all stations something would be given, and in some more than two thirds of a support, where now nothing is done. If each individual would give fifty cents, the yearly amount would be more than twenty-five thousand dollars. And, it seems, that a sum equal to fifty cents ought to be given by every person who enjoys health or property, the gift of God. This is a small return for even temporal mercies. But O how great the debt of gratitude you owe that Saviour, who redeemed you by his precious blood! It is for his cause we ask this bounty: and in *His name* we solicit each Church and individual not to withhold it. It is a small sum for each brother and sister to intrust in the hands of the fathers in Israel, to be by them laid up in heaven by being bestowed for the advancement of the kingdom of Jesus on earth. We have no doubt, that could information be carried home to the bosom of every family, of what is needed to enlighten and save the poor heathen, sacrificing themselves and their children to devils!—the poor negroes and their children, in this land and others, doomed to perpetual slavery on earth; on whom no ray of hope can gleam, unless they should be enlightened by the Gospel!—could you see how much is needed to illuminate, and save the poor, who live on our frontiers, who are unable to support the Gospel among themselves, and who now know not its value; at the same time, could you be made to know the certain efficacy, which God has given, and will give to the contributions, labours and prayers of his children, there surely would be no delay in coming up to the help of the Lord against the mighty! Could the daughters of Israel in our community, know how many of the heathen are receiving the Gospel of Christ, and how many thousands of the benighted inhabitants of this land have been enlightened, and are now rejoicing in God, through the instrumentality of female disciples! surely they would wish to be active in this glorious work? Surely they would not be denied the satisfaction of sharing with their sisters in the reflection of having borne their part in the

work of renovating a world! and, at last, of participating that reward which Christ will bestow on all such as "have done what they could." The circulation of general information on the subjects which are connected with missionary operations, has been universally accompanied by a corresponding liberality. We therefore hope, that the pastors of churches, and brethren, who have the means of information themselves, will endeavour that no one remain ignorant of the spiritual wants of the greatest—far the greatest portion of our sinful world; and the abundant success, which the God of Heaven has granted to the past efforts of his saints. Such has been the effect of the communication of intelligence on these subjects, that even youth and children in many places, inspired with a holy ardour, have stretched out their hands to the poor; yea they have reached them forth to the needy. Let every brother and sister, and friend of religion, consider, that no Christian "liveth unto himself." That the Lord loveth a cheerful giver—that to "do good and communicate, are sacrifices well pleasing in the sight of the Lord." Let them remember that the Scripture saith on this subject, "Be not deceived, God is not mocked; for whatsoever a man soweth that also shall he reap. He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." We entreat you to consider how your prayers for the spread of the Gospel, must appear to a holy God, if you neglect to use the only means by which He is pleased to spread his Gospel. Will it be any thing short of calling God to witness a scene of solemn mockery?

We earnestly beseech the first brother in each church, to whom this paper shall come, to say, "I will be the man who will lay this subject before every individual of the church and congregation, with which I am connected, and solicit their aid in this glorious work!" We thank you, brother, and pray God to give you success, and a glorious reward.

Yours, affectionately,

S. MUNRO, *President.*

E. F. WILLEY, *Secretary.*

FOR THE CHRISTIAN REGISTER.

TALK OF HEAVEN.

HEAVEN is a place of society, and one of the chief exercises of heaven will be the exercise of the social affections. We shall sit down with Abraham, and Isaac, and Jacob in the kingdom of God. See 1 Thess. iv. 13—17.

My friend, would it not be agreeable to have an interview only for an hour with some one of the worthies who lived before the flood?—with Enoch or Noah, for instance? If you now are with our Lord Jesus you will not only enjoy the company of one or two

of these worthies for a day, or a year, but you will have a whole eternity to become personally acquainted with each of them, and to talk over with them the events, the records of which the flood swept away.

Again—would it not be agreeable to hear from the mouth of Abraham, or of Moses, or of Samuel, or of David, or Isaiah, or Daniel, the story of the trials of their faith, and of the manner in which they were supported and delivered, and how they triumphed while they sojourned here below? Well, my christian friends, if you are the genuine descendants of Abraham, the father of the faithful, you shall have an opportunity of hearing from the mouth of these worthies the whole of this interesting story. They will tell you that their faith had often very near failed, but that God's mercy upheld them, and that there has not failed one good thing of all that the Lord their God promised.

Again—would it not be agreeable to you to be introduced to those worthy women, who in the days of our Lord's personal ministry followed him and ministered to him of their substance. The Son of God was without house or home—but these women opened to him their houses—and ministered to his necessities in a great variety of nameless ways. These women stood by the cross when nearly all his male disciples had forsaken him—these women were at the sepulchre on the morning of the resurrection at early dawn—and to them angels announced that he was risen from the dead—and to them it was given in charge to go and tell his other disciples and Peter that he was risen, and that, true to his engagement, he would meet them in Galilee. Well, my christian friend, into the company of these worthy women you shall be introduced, and from their own lips you shall hear all the wonders of that wonderful morning. And they will, moreover, give you many as yet unknown anecdotes of the sojourning of our Lord on earth. Through an endless eternity they will tell you minutely how, while he was dwelling in flesh, they beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

Again—would it not be agreeable to hear from Peter and Paul, and James and John, and Appollos and Barnabas,—and from all their fellow labourers, a narrative of their various labours and sufferings, when, in obedience to the command of their glorified Master, they preached the gospel in Judea, and Lesser Asia, and Africa, and Greece, and Italy, and Spain, and probably also to our ancestors in Gaul or Germany? Would it not be most interesting to have from such men a full view of the real state of society in all these countries at that time—and to know what was the real amount of human enjoyment throughout the world at that period? Well, my christian friends, only wait a little longer and you shall be personally acquainted with each of these individuals, and you shall have full information on all these subjects from the very men, who witnessed them.

Again—would it not be desirable to know at least the names of those whose names have not been put upon any earthly record—but who, in deserts or in caves of the earth—or who in the private and domestic walks of life, have served God, and have enjoyed God on earth, and have been active and successful in transmitting the truth of God and the salvation of God to unnumbered generations? Well, my christian friends, yet a little while and not only the names but the persons of this mighty host, and the individual story of each, will be familiar to you.

Again—would it not be desirable to hear from Luther and Calvin, or from Knox, or from any one of their associates and fellow labourers, an account of the state of society in which their lot was cast—and of the wonderful interposition of Providence by which they were preserved and by which the good work was made to prosper in their hands? Well, my friends, you are soon, very soon to become personally acquainted with each of these good and great men, and with each of the good and great men of that generation. And you will have a whole eternity before you to talk over and over again all these matters.

In fine—would it not be desirable, would it not be enchanting, after having marked the progress of Messiah's kingdom during the long period of five or six thousand years, and after having been familiar with all the distinguished men and distinguished women of that period—would it not be enchanting to become incorporated with the men and the women, and the enjoyment of that state of things, when the kingdoms of this world shall be the kingdoms of our Lord and of his Christ? Well, my christian friends, only wait Jehovah's time, and in your place do Jehovah's work, and with your own eyes you shall see all these things—with your own ears you shall hear all these good news. Standing on the portals of high heaven, you shall have a full view of the whole scene. And again and again, you, in company with the great multitude which no man can number, will lift up your voices and say, "Alleluia, for the Lord God omnipotent reigneth." And again and again there shall be joy in heaven and in your heart because this and the other sinner has repented—and because this and the other prayer which was put upon record for ages has been answered, and because that or the other promise which was the ground of your comfort and the rule of your conduct has been fulfilled.

And oh, my friends, how sweet will all these conversations and narratives and interviews be. There will be no jealousies, no personal animosities, no mistakes and misunderstandings, no slander in any form whatever, all will be perfect friendship, perfect freedom, perfect love, perfect confidence.

And friends and fellow mortals—even those of you, who know not God nor obey the gospel of his Son—is it with you no object of desire to belong to this vast association of holy and happy beings? We this day in God's name invite and encourage you to be

one with this company. Take the Lord God of Israel to be your God and your guide *now*, and his people will be henceforth your people, and their inheritance both for time and eternity will be your inheritance.

We close.—From the subject let us all be admonished to cherish the social affections under the influence of christian principles. Let us consider one another, to provoke to love and good works.—And in this way heaven will be begun on earth. Why should we bite and devour one another? Why should we cherish envies and jealousies? Why should we not be tender-hearted, and forgiving, and open, and candid, and faithful with one another. We hope to live in heaven together—and heaven is a place where christian fellowship is perfect,—and we are to be prepared for the perfect society of heaven, by cultivating to all its extent the communion of the saints on earth.

ANICUS.

UNITARIANISM.

Extract from Dr. Miller's Letters on Unitarianism.

(Continued from page 667.)

Testimony of the early Fathers on this subject.

CHRISTIAN BRETHREN,

THE word of God, as the Orthodox believe, is the only certain test of divine truth; the only infallible rule of faith and practice. Of course, that which is not found in Scripture, however extensively and unanimately it may have been received by those who bore the Christian name, must be rejected, as forming no part of that precious system which God has revealed to man for his salvation. But when we think we find a doctrine plainly, frequently, and solemnly taught in the Bible, it certainly does, and in the estimation of all reasonable men, it ought to corroborate the fact, that the doctrine is *really* found there, and is, consequently, of God, when we find the true Church, in all ages, maintaining and cleaving to it, nay contending for it, with zeal, as a fundamental part of divine truth. I need not tell the pious that there is a consolation as well as a duty, in *walking in the footsteps of the flock*.

Now, if I am not greatly deceived, nothing is more easy than to show, that the doctrines of a Trinity of Persons in the adorable Godhead, and the Divinity of Jesus Christ, have always been held as doctrines of the Gospel by the true church of Christ, and been regarded and contended for as fundamental; that in the purest ages and portions of the church, they have been maintained with most care, and preached with most zeal; and that those who rejected them have been always branded as *heretics*, and, as such, cast out of the church, and even denied the name of Christian. If

all this can be made out, as I have no doubt it can, to the satisfaction of every impartial mind, will it not go far towards demonstrating, that the views of the Orthodox on this subject are correct, and that the doctrines which they cherish, are indeed the truth of God?

In attempting to give a sketch of that portion of the testimony in favour of our doctrines which may be called *historical*, I might begin with the Primitive Church, and examine the evidence found on this subject in the Sacred records. But this would be to enter into so large a field, that I must at present decline it, as leading me beyond the limits which I have prescribed for these Letters. This is a branch of the testimony which, if entered upon at all, must be pursued into considerable detail. But this has been done by so many hands, and with so much ability, that I refer you to their labours; and shall feel myself warranted in taking for granted that the doctrines for which I contend are plainly and undoubtedly taught in Scripture. When I find the Scriptures declaring, in the most express and unequivocal manner, that *God was manifest in the flesh*; that *Jesus Christ is the Lord from heaven*; that *He is Alpha and Omega, the first and the last, which was, and which is, and which is to come, the Almighty*; that the Jews crucified the Lord of glory; that in the beginning was the Word, and the Word was with God, and the Word was God; that all things were made by him, and for him, and that without him was not any thing made that was made; that as He made all things, so He upholds all things by the word of his power, and is over all God blessed forever:—When I find Him called the brightness of the Father's glory, and the express Image of his Person—Jehovah our righteousness—Immanuel, which is, being interpreted, God with us—the mighty God, the everlasting Father, the Prince of Peace:—When I find him asserting concerning himself, that which plainly implies Divinity—such as that wherever his people are assembled, in all parts of the world, there He is in the midst of them—that He has power to forgive sins—and that he searcheth the hearts, and trieth the reins of the children of men:—When I hear him say—I and my Father are one—Before Abraham was, I am:—When I find it solemnly enjoined that we honour the Son even as we honour the Father; accompanied with the declaration, that he that honoureth not the Son, honoureth not the Father:—When I find it said, with peculiar emphasis, that He has all power in heaven and on earth—that his throne is forever and ever—that He had glory with the Father before the world was—that we must all stand before the judgment seat of Christ—that He bore our sins in his own body on the tree—that his blood cleanseth from all sin—that He is the propitiation for our sins, and not for ours only, but for the sins of the whole world—that He has made peace by the blood of his cross,—and that He saves his people from their sins:—When I read the form of Baptism, which the Saviour himself prescribed, and find the Son and the Holy Ghost put on a par with the Father both as to per-

sonality and Divine character:—When I read the apostolical Benediction, and find *the grace of our Lord Jesus Christ placed before the love of God the Father*, as if on purpose to show that the former was not inferior, either in nature or dignity to the latter:—When I find good men represented in the sacred history as praying to Christ, and commending their departing spirits to him:—When I find divine perfections, divine works, and divine worship every where ascribed to Him:—When I read these passages, and many others of a similar character, I am compelled to believe that the true and proper Divinity of the Son, as equal with the Father, is taught in Scripture. To suppose language and representations of this kind to be applied to a mere man, or to any creature, however exalted, is, in my view, of all incredible things, one the most incredible. In short, to suppose that men who *spoke as they were moved by the Holy Ghost*—men who constantly had it as one of their grand objects, to guard their fellow men against idolatry, should speak thus concerning any mere created being, would be to suppose them speaking with an utter disregard of all that is correct in language, of all that is sober in thought, and of all that is reverential to the majesty of heaven. The Bible, if this be supposed, instead of speaking *the words of truth and soberness*, must exhibit (with the deepest reverence I would write it) the most wonderful compound of empty bombast, and of cabballistical jargon, that ever was uttered. It cannot be. The eternal Son, therefore, is Jehovah, of the same substance or essence, with the Father, equal in power and glory.

It is no valid objection to this conclusion, that Christ is spoken of, in other parts of Scripture, as a *man*, and that he is represented as speaking in the language, and acting the part of a man. This is precisely what we say, that He is God and man, having two natures united in one Person forever. This we hold to have been absolutely necessary in order to his being qualified to be a Mediator between God and man, and, as such, to lay his hands upon both. Had He not been man, He could not have been made subject, as our Surety, to the law which we had broken; nor have obeyed and suffered as our representative; and had he not been God, his obedience and sufferings could not have had that infinite value which was indispensable to their efficacy for justifying and saving the unnumbered millions of his people. And I will add, had not his Person been constituted in this wonderful manner, why should the inspired writers appear to labour as they do, for adequate expressions to set forth the transcendent mystery and glory of his appearance in the flesh?

This, I said, is not only the doctrine of the Bible, but it has also been the doctrine of the true Church of Christ, from the apostles to the present day. To an attempt to establish this position, I would now, my Christian Brethren, request your candid attention.

The early Christian writers are usually called, by way of dis-

tion, the *Fathers*. They were men, of course, of different degrees of talent and attainment; placed in different situations; of different ways of thinking and feeling, on a great variety of subjects; and, consequently, in very different degrees entitled to the confidence of those who come after them. But I think it may be said, without fear of contradiction, that they ALL concur in bearing testimony to the truth of the position which I am now engaged in supporting. The following extracts from a few of them (for to give the whole, would be to write several volumes, instead of a small manual.) will be sufficient for my purpose.*

Barnabas, sometimes called the Apostle, who was probably born before the crucifixion of the Saviour, and who wrote soon after the destruction of *Jerusalem*, by *Titus*, is a very decisive witness in favour of the Divinity of Christ. In the 5th section of his *Catholic Epistle*, he says, "The Lord was content to suffer for our souls, although he be THE LORD OF THE WHOLE EARTH; to whom God said, before the beginning of the world, Let us make man after our own image and likeness." Again, in the 7th section, he says, "If therefore the Son of God, who is LORD OF ALL, and shall come to JUDGE BOTH THE QUICK AND THE DEAD, hath suffered, that by his stripes we might live, let us believe that the Son of God could not have suffered but for us." Surely he who is LORD OF THE WHOLE EARTH—LORD OF ALL—and who will JUDGE THE QUICK AND DEAD, can be no other than a Divine Person.

Clemens Romanus was probably born before the middle, and wrote towards the close, of the first century. As is generally supposed, he was personally acquainted with most of the Apostles, and seems to have been the same person whom saint *Paul* speaks of as his fellow labourer. All the writings of this Father which have reached us, are comprised in a few pages. In these, though he no where treats formally or professedly on the subject in hand, he incidentally expresses himself in the following manner:—"For Christ is theirs who are humble, and who do not exalt themselves over his flock. The sceptre of the MAJESTY OF GOD, OUR LORD JESUS CHRIST, came not in the shew of pride and arrogance; though He could have done so; but with humility, as the Holy Ghost had before spoken concerning him." And again—"God is good to all, especially to those who flee to his mercy through our Lord Jesus Christ, TO WHOM BE GLORY AND MAJESTY FOREVER AND EVER. Amen!"

* With respect to a large part of the following extracts from the early Fathers, the Author has drawn them himself from the original writers, and will be responsible for the accuracy of the citations. With regard to the rest, not having the originals within convenient reach, he has taken them from Bishop *Bull*, Mr. *Burgh*, Dr. *Jamieson*, Mr. *Simpson*, and others, of established reputation. It has been his study, in every instance, in making, or adopting a translation, to give the strict, unvarnished sense of the writer.

Polycarp, who flourished in the beginning of the second century, and who suffered martyrdom under the emperor *Marcus Antoninus*, about A. D. 167, in a short *Epistle to the Phillippians*, the only writing of his which is now extant, writes thus. "Mercy and peace unto you, from God Almighty, and the Lord Jesus Christ, our Saviour, be multiplied.—Every living creature shall WORSHIP CHRIST. Now the God and Father of our Lord Jesus Christ, and he himself, who is our everlasting High Priest, the Son of God, Jesus Christ, build you up in faith and truth, and in all meekness and gentleness, and grant unto you a lot and portion among his saints!—God is good to all, especially to those who flee to his mercy through our Lord Jesus Christ; to whom be glory and majesty forever and ever. Amen!"

After the death of *Polycarp*, the church of *Smyrna*, of which he had been pastor, wrote a circular letter to other churches, in which they gave an account of his sufferings. From this letter we learn, that, when he was at the stake, he addressed a prayer to God, which he concluded with this doxology—"For all things I praise thee, I bless thee, I glorify thee, together with the eternal and heavenly Jesus Christ, with whom unto thee, and the Holy Spirit, be glory both now and forever, world without end. Amen!" The same epistle informs us that, after his death, the Jews suggested to the heathen judge, that he should not suffer the Christians to take his body and bury it, lest they should leave the worship of their crucified Master, and begin to worship *Polycarp*. "Not considering," says the epistle—"that we can never either forsake the worship of Christ, who suffered for the salvation of those who are saved in the whole world, the just for the unjust, or worship any other. For we worship HIM as being the SON OF GOD; but the martyrs we only love, as they deserve, for their great affection for their King and Master, and as being disciples and followers of their Lord, whose partners and fellow disciples we desire to be."

LONDON JEWS' SOCIETY.

Journal of a Missionary Tour of Mr. Bergmann, a converted Jew, from Frankfort.

(Concluded from page 672.)

Two young respectable Jews, who have studied the law, have lately been baptized as members of the Catholic church; because, as one of them ingenuously confessed, they must expect their preferment in a Catholic country. His brother, who invited me into the house of his parents, lives and eats with them in perfect harmony, as if no change had taken place. The father kindly invited me to supper, and confidentially told me, that another son of his, and also his son-in-law, who lived in a protestant country, were

determined to become Evangelical Christians; and requested me, if I came to the place of their residence, to visit them.

I remained in this place till the following day, the 25th at noon, that, if possible, I might have some conversation with my brother's son, who is a dyer. But his mother, aware no doubt of my desire, did not suffer him to leave her the whole day. I therefore set out for B. where I arrived in the evening. Having on the 26th, which was Whit-Sunday, attended Divine service, I called upon a cousin of mine, who is a respectable merchant. From him I heard a strange expression, which was novel to me, I am indeed, said he, a Christian, and as good a Christian as any in this town; but I never shall be baptized, that I may not be called a baptized Jew, because to this title is attached every thing that is base and contemptible. When I would convince him, that the sacrament of holy baptism was an indispensable ordinance for all Christians, he replied, not indispensable; for Christ says, he that believeth not, shall be condemned; but he does not say, he that is not baptized, shall be condemned. I advised him to speak on this subject with a worthy minister in the town, of whom he had told me, that he attended his sermons by preference; which he promised to do. In the afternoon I visited the son and the son-in-law of the Jew, mentioned under the 24th. They received me in a very affectionate manner; I had a long and satisfactory conversation with them, and left some tracts with them, under a cordial wish, that the Lord would strengthen them to every good work.

On the 27th, after divine service, I called upon a near relative of mine, from whose enlightened sentiments I anticipated an interesting conversation. I was received in a remarkably polite manner, but was not a little surprised, when, after having caused those who were present to withdraw, he shut both the doors of the room. I asked the reason of that unexpected measure, and he replied, for your life you have nothing to fear; a Jew commits no murder; but I have done it, to compel you to hear without interruption what I have to say. I hope, I said, you will also hear me. No, cried he, all you will or can say, I know full well. The step you have taken is a base roguery, for nothing but madness or hypocrisy can induce a Jew to become a Christian. *The English madness has, as you know, infected many persons in Germany;* but we have also among us men of influence, who certainly will stop their progress. But, continued he more calmly, the way by which you may return, is open to you, as our arms are open to receive you again as our dear cousin. That is to say, said I, if I turned Jew again. Certainly, was his answer; you may only go to Breslau or Amsterdam, and . . . Now, replied I, my dear cousin, I will hear nothing more. To my Lord and Saviour I have promised faithfulness unto death; and I hope to persevere. While I said this he opened the doors again, and I withdrew. I little rel-

ished my dinner in the inn; and I do not know how many times I walked up and down the long avenue of the garden belonging to the castle. I could not compose my mind during the afternoon and evening; but when I went to rest, the Lord gave me sufficient strength and presence of mind, to recommend myself in prayer to him, and also fervently to intercede for my poor and endarkened cousin, that our Saviour by his Spirit would enlighten him, that his soul may be saved.

The 28th and 29th of May, were days of blessing, in which I recovered from the grief of the foregoing day. During this week a fair is held in this place, which is frequented by numbers of Jews. I therefore had an opportunity to converse with many of them; the majority of whom showed much good-will and desire to be instructed, and received with eagerness what I put into their hands to that effect. Many asked for New Testaments, and would readily have paid for them, if I had been provided with copies.

On the 30th, I visited many Jews in their shops, who, for the greater part, received me kindly, and listened to my instruction.—In the evening many called on me, and one of them said, I have, my friend, read many of your tracts with interest, and I have no hesitation to say that if the Christians in our neighbourhood behaved to pious Jews in the same spirit as the members of your Societies, large numbers of Jews would go over to the Christian church. But as yet little charity is shown us. On the contrary, the more we wish to join them, the harsher are we repulsed by them. When the Lord will be pleased to fulfil his promise, that there shall be only one flock and one shepherd, he must himself prepare the heart for such an union.

On the 31st, in the afternoon, I set out for B. I stoped on the road, in a small town, where I found a distant female relative of mine, who lives there with her husband and seven children, in very comfortable circumstances. She spoke for a long time with me about her domestic happiness; but as I was desirous to inform her of my change of religion, I turned the conversation upon two of her sons, who can support themselves independently, and intimated to her, that for them it would be no difficult matter to embrace Christianity, and by an open profession, to rid themselves at once from Jewish misery; so as, added I, by the Lord's mercy, I, in my sixtieth year, had been happy enough to devote myself to Jesus Christ. Oh, did she joyfully exclaim, grasping my hand, now you are doubly welcome to me; for now I may freely tell you the truth. One of these two sons has no longer than six weeks since, asked our permission to go over to the Reformed church in Hungary, and we have without delay granted it. We, indeed, bring up our children in the religion of our fathers. But whenever they have become of age, and wish to have something better, we certainly will lay no obstacle in their way.

From B. where I made a short stay, I returned to Frankfort, where I arrived on the 6th of June. Your's &c.

JOHN JACOB BERGMANN.

The above is the journal of a man who has passed sixty years of his life in the profession of Judaism—a man of valuable talents, and who was for a long time a Jewish teacher, and well experienced in the writings and constitution of his people. The following account of his conversion to the Christian faith and baptism is given by himself, in a letter under date of Frankfort, Oct. 2nd, 1820; and published in the thirteenth report of the London Society for promoting Christianity among the Jews. “In hope that you feel warmly interested in the salvation of one, who has for a long time gone astray, I now inform you that God’s mercy has brought me hither four months ago. Through his mysterious leadings I got acquainted with the Missionary of the London Society for promoting Christianity among the Jews, who resides here: and by his instruction, example, and power of conviction, I was led so near the fountain head of life and comfort, that I requested the Rev Mr. Stein to give me more explicit instruction in Christianity, with which he also complied with so much patience and cordiality, that in the last week, on September 22, I received the baptism, according to the Lutheran rite, in the church of the holy Three Kings, after having made my public profession of faith. At the same time a young Jewess, twenty-two years old, was also baptized, after having made a very affecting profession of her faith. Now it is my most serious desire that the Lord will grant me his grace and strength, to do some good to my Jewish brethren according to the flesh.”

From Nott’s Sermons to Children.

ON OBEDIENCE TO MOTHERS.

“THINK not that there is no harm in disobeying your mother. God requires you to obey both your parents, to honour your mother as well as your father. When you disobey your mother, you are also disobeying and offending God, your Maker and Preserver. He shows how he regards this sin, when he says, ‘The eye that mocketh at his father, and scorneth to obey his mother, the ravens of the valley shall pluck it out, and the young eagles shall eat it.’

“There seems even a greater guilt in disobeying your mother than your father. Think of it. You are disobedient to her, who took the kindest care of your helpless infancy, who supplied all your wants, who nursed you in all your sicknesses, and who was thinking, as she took care of you, that if God preserved you, you would presently be her comfort and her helper. Do you think she will now bear it easily, that you show that you have no love

to her? Or that you only love her when she is doing something to please you? Do you think she will bear it easily that you have no regard to God—that you show no prospect of a good life and a happy eternity? Oh can your kind and tender-hearted mother bear to see you getting ready so fast for an eternal lying down in misery?—Oh I remember one companion of my childhood, who not only mocked at his erring father, but scorned to obey his kind and pious mother, and how, even while a child, he broke away once and again from the bosom of his family, and was once and again compelled to return to the roof of *her* whom he scorned and refused to obey, and how at last he turned a swearing, drunken vagabond, and died not full twenty years old, away from home—away, I fear, from Christ. I would not feel the anguish that mother's heart has felt for worlds.

"If your mother be a widow, hear me yet another word. God pities both you and your mother.—He regards the fatherless and widow, and you may wait, and ought to wait *with* your mother upon the loving kindness of God. He is *now* your Father, and her Husband. Take care, lest by your unkindness and disobedience you displease Him, who has promised to care for *her* and you. Take care that you do not so displease him that he shall presently leave *you* to follow your own ruinous way, while he still shows in his holy habitation that he is the God of the widow. And if your mind ever wings itself away when you are alone, to that cold and silent grave where your father's body lies mouldering and mixing with the earth—think if he were with you, how his heart would suffer, and how his voice would chide you, should he see you troublesome and scornful to your mother.

SUNDAY SCHOOL FACTS AND ANECDOTES.

"*Bishop of Gloucester.*—The circumstance of so dignified a personage as the bishop of Gloucester paying a visit to our Sunday school, kindly addressing the teachers and children, accompanying them on foot from their school room to the church, and preaching a sermon for them, has done much good to the cause of Sunday schools in our neighbourhood. We have had many encouraging circumstances among our dear children. Some of them, upon leaving the school and the town to go to service, have observed, they could willingly leave all but their teachers and the school. One girl being reproved by her teacher for staying away the preceding Sunday, said she had no shoes good enough to come in; another in the class said, "Well, if I had no shoes to my feet, I would not stay away;" at the same time the shoes she had on were not worth two-pence: her teacher immediately gave her a new pair. We have had a very pleasing circumstance in a youth of about sixteen years of age, who joined our school about eighteen

months since only knowing his letters, but who has made such progress in learning as to make one of the reading class at our last public examination. What is more satisfactory, he is become the priest of his family, where he conducts family worship with his mother, brothers and sisters, and the neighbours of two adjoining houses on the hill situate on the side of the Forest of Dean, where he lives. His mother, a widow, lately observed to our minister, "He, dear boy, is more than a husband to me." How would your heart be elated, could you witness the evening sacrifice of prayer and praise from this little group of foresters.

The Obedient Girl.—One of our teachers was lately obliged to reprove a little girl for disobedience. He told her that "wicked children must never hope to go to heaven, and that if she continued to disobey her teacher, and sin against God, she never would go to that happy place." The child appeared much impressed with these thoughts, and during the remainder of the morning was attentive and obedient. When the other children were dismissed from the school, it was observed that the child still kept her place, and when told to go home, she sobbed so violently that the teacher was induced to ask her the reason. "O Sir," she said, "I want you to go with me, and tell *my father* that naughty people never go to heaven; for he *swears so*, I'm sure he'll never go there." The child was encouraged to go home, and to tell her father what the teacher had said to her. She did so—and we have the happiness of knowing that the reproof of this dear child has been the means of checking the bad habit, and leading him to supplicate the mercy of that gracious Being, to whom, before this, he was not only a stranger, but an enemy.

The duty of Prayer.—A teacher lately examining his class on the duty of prayer, one of his boys said, "Before he became a scholar he used to neglect that important duty; but, since he had attended the school, he regularly said his prayers."—*Ch. Herald.*

BURMAN EMPIRE.—AMERICAN BAPTIST MISSION.

To plant the Gospel in this vast empire, inhabited by a brave, active, irascible, impatient, warlike race, supposed to the number of seventeen millions, is an object worthy of Christian enterprise. The despotic and capricious character of the Burman governors, their former treatment of the missionaries, the death of Mr. Wheelock, Mr. Coleman, and Mrs. Price, and the ill health of Mrs. Judson, have been occasions of mourning, if not of discouragement, to the friends and supporters of the American Baptist mission in Burmah. But the Lord seems to have given the missionaries favour at the "golden feet," or imperial presence, and our hopes are revived. In the person of Dr. Price, who arrived at Rangoon, December 13th, 1821, the board appear to have availed

themselves of the advice of the Serampore brethren, communicated about six years ago; and his medical skill, which they deemed so important, has turned to good account.

While Mr. Judson was engaged in translating the Scriptures into the language of the country, and labouring to call the deluded people from their idolatries, and feeding with the bread of life the little church which has been gathered from among the natives,—the fame of Dr. Price, in curing various diseases, reached the royal ear, and he was summoned to the court of Ava! whence Messrs. Judson and Coleman had, not long before, been repulsed.

"My hopes (says Mr. Judson, July 20th, 1822,) of finishing the New Testament, without interruption, are all blasted by the arrival of an order from the king, summoning brother Price to Ava, on account of his medical skill. I must of course accompany him, and endeavour to take advantage of the circumstance to gain some footing in the capital and palace. But it is most repugnant to my feelings to leave my present pursuits and prospects in Rangoon."

On the 21st of August he writes:—"Early this morning, I administered baptism to May Mee, (an old woman—a disciple of Moungh Shewa-gnong,) the *eighteenth* Burman convert." Two more still remain, the one deterred by fear of government, and the other by fear of her husband. "Add to these a desirable number of hopeful inquirers; and I feel that I am leaving, at least for a time, one of the most interesting fields of labour, that ever was opened to a missionary. But the path of duty seems to lead to Ava, and it is infinitely easy for God to open there a more interesting field."—The mission at Rangoon will be left under the care of Mr. Hough.

Dr. Price remarks:—"Free toleration through the favour of government, is an end so desirable in this country, that we feel the importance of the present opportunity, as an opening of Providence, to obtain this end, and we prepare with much satisfaction to obey the summons." Dr. Price seems to have borne the afflictive dispensation which removed from him, on the 2d of May, his bosom companion, with the greatest resignation. "Her patience and gentleness, (says Mr. J.) her kindness, and above all, her spirit of fervent piety, we had learned highly to appreciate; but never so highly as when bent over her dying bed." "The topic on which she most frequently spoke, was the support she obtained from trusting in Jesus, under the sharp pain she endured, and in prospect of the great change before her." Dr. P. committed his infant daughter to the care of Mrs. Lawson and Mrs. Pearce, of the English Baptist mission at Calcutta, who will "take care of her with all the tenderness which Christian duty and sympathy excite."

The death of Mr. Coleman, which we have before noticed, took place on the 4th of July, 1822, after an illness of intermittent fever of only six days. "His sufferings were very extreme, until towards the close, when it pleased God to lessen their severity.

Although unable to speak, yet he seemed entirely delivered from pain, and breathed his last without a groan or struggle." "He did not (continues Mrs. Coleman, in a letter to his mother) put off the concerns of eternity until confined to a sick bed. No: while blest with health, and in the full possession of his rational powers, he made it his business to prepare for a dying hour." *Blessed are the dead which die in the Lord—they rest from their labours, and their works do follow them.* Mrs. C. will share largely in the prayers and sympathies of her American Christian friends.—*Ch. Herald.*

From Ava, under date of Oct. 1, 1822, Dr. Price thus writes to the corresponding secretary:—"It has pleased the Great Ruler of the skies, to bring us into the immediate presence of the king of Burmah"—"and to be informed that I must make his capital my place of residence." "Our reception was very gratifying. We were obliged to submit to no ceremony. As soon as the king was informed of our arrival, a royal order was issued for our immediate introduction. As we entered, with the impatience of a despotic prince, he called to know which was the doctor. We were taken into an open court, and seated on a bamboo floor, about ten feet from the chair of the monarch. "They are from the western continent," was the first remark—after which our great man delivered his account of us. We were then interrogated, as to my skill in curing eyes, cutting out wens, setting broken arms and legs,—besides many other things to which my skill did not extend. Our medicines were then called for, and all my stock inspected. The surgical cases were much admired. After looking at mine, the king sent for his own; one case of which being unlike mine, he immediately gave into my hands to use. This I considered as equivalent to fixing me here for life. After my galvanic pile had amused the king and his courties for an hour, we were dismissed, with an order to look out a place we liked, and he would build a house for us. An order was also given to look up all the diseased people, and have my decision upon them.

"The king is a man of small stature, very straight—steps with a natural air of superiority, but has not the least appearance of it in conversation. On the contrary, he is always pleasant and good humored, so far as I have yet seen. He wears a red finely striped silk cloth from his waist to his knees, and a blue and white handkerchief on his head. He has apparently the good of his people, as well as the glory of his kingdom, at heart; and is encouraging foreign merchants and especially artizans, to settle in his capital. A watchmaker, at this moment, could obtain any favour he should please to ask. The same might be vouched for a chairmaker or cabinetmaker, &c. as the king has wisdom enough to prefer foreign manufactures when he sees their superiority to his own. On the subject of religion, he appears, like his people, devoted to his idols. But he has never yet persecuted for religion's sake! Q

that he might yet be brought to know and love the supreme God! SEVENTEEN MILLIONS OF PEOPLE, MAD ON THEIR IDOLS, DEMAND THE ACTIVE SYMPATHY OF A CHRISTIAN PEOPLE."

A PLEA FOR MISSIONS.

SHOULD any one attempt to exonerate himself from the support of missionaries, or to depreciate the importance of their object, by asserting that savages are more blest in their native forest, and derive more exquisite happiness from the bow and chase than they could enjoy in the refined walks of cultivation; let him visit their nightly orgies, and see them dancing in concert to the shrieks of a fellow being expiring at the stake; and say, is this a happiness to be envied? Passing by a long catalogue of crimes too degrading to be recited, and too shocking for ordinary sensibility to contemplate, let us visit India, the garden of the world—the land where nature has painted her richest scenery and dispensed her blessings with a liberal hand, and what do we find indicative of rational happiness? We want not the aid of fancy's glowing colours to paint a mourning scene, and harrow up your feelings with an exhibition of fictitious woe. Go to the banks of the Ganges and count the hecatombs of human victims that daily choke its streams. View the countless skeletons that lie unburied on the shores, and whiten in the sun, tainting the spicy gale with stench and pestilence. See on the funeral pile a widowed mother self devoted to the flames, dooming her hapless offspring to double orphanage—to beggary and death! There behold, crushed by an idol's ponderous car, the mutilated body of a youth—the last solace of declining age, who wiped the falling tear from a father's sightless eyes, and smoothed the passage from his last repose. Hear the distracting shrieks of yonder babe, clinging to the bosom of its expiring mother, whom vultures make their prey ere her vitals cease to palpitate with life. View this, ye who yet cherish in your hearts the generous feelings of humanity, and while your blood recoils at the soul chilling horrors of the scene, let your liberality swell that stream of charity which alone can wash away its stains.

Ye ardent youths, who trim the midnight lamp, and toil for endless fame, be it your ambition to rekindle upon classic ground, the long extinguished torch of science. Emulate the Apostolic zeal of Fisk, who is now replanting the standard of the cross in the land of Solomon. Of his lamented colleague, who in the spirit of Elijah, took his upward flight from the hill of Calvary.

Sons of enlightened freedom, pour into the bosom of degraded Africa the oil and wine to cicatrize the wounds avarice has made by the accursed instrument of slavery. Friends of humanity, let pity for the heathen world, bleeding under the pressure of crimes and miseries, which set description at defiance, move you to aid

the arm of mercy which is now extended to rescue millions of our race from a cruel and untimely fate, and from the unutterable horrors of a second death! Ye highly favoured parents, whose eyes fill with the tenderness of bliss while duteous children sport around you in all the innocence of infantine simplicity; we plead for parents, who, by idolatry's infuriating zeal, forget the ties that bind them to their offspring, tear from the breast the lisping infant, and cast it to the monsters of the deep.

Ye fair daughters of Columbia, to whom philanthropy cannot appeal in vain, compassionate your sisters in the land of darkness, who are doomed to the drudgery of servitude, or made the degraded ministers of pleasure to unfeeling tyrants. Rescue them from their degradation, restore them to the dignity of their sex, and read the record of your benevolence in the retributions of eternity.—*Evangelical and Literary Magazine.*

HORRORS OF THE SLAVE TRADE.

Extracts from Queries proposed by Viscount Castlereagh, to, and answers of, the African Institution in London, December, 1816.

QUERIES 19, 20.

HAS it not been found, that the trade is conducted with peculiar inhumanity and waste of life, by these illicit traders?

State the instances that have latterly occurred to illustrate the fact.

ANSWERS 19, 20.

Undoubtedly. The Slave ships are now crowded to excess, and the mortality is dreadful. The following are some of the instances which have come to our knowledge:—

1. The Venus Havannera, under Spanish colours, of the burden of about 180 tons, carried off from the river Bonny, 530 Slaves. When captured on her passage to the Havannah, and carried into Tortola, the mortality was found to have amounted to 120.

2. La Manella, a ship of the burden of 272 tons, sailed under the Spanish flag, and took on board in the river Bonny, 642 Slaves. The deaths on the passage to the West Indies, previous to her capture, amounted to 140.

3. The Gertrudes, a ship sailing under the Spanish flag, took on board upwards of 600 Slaves. This ship was taken while yet on the African coast, and brought to Sierra Leone for adjudication. But notwithstanding the short time that had elapsed since the Slaves were taken on board, such was the dreadful state of crowding, that about 200 died before the ship was brought in, or within a short time after her arrival; many, even of those who survived, were so much debilitated by their sufferings, as never to be likely to enjoy sound health.

4. Nueva Constitucion, a vessel under the Spanish flag, of only

30 tons burden, had on board 81 Slaves; but having been brought in, within a few days after the Slaves had been taken on board, the bad effects which must have followed such a state of crowding on a very long passage, were prevented.

5. The *Maria Primeira*, a ship under Portuguese colours, took on board upwards of 500 Slaves. This number was reduced to 403, in consequence of extreme crowding, before she was brought into Sierra Leone; and nearly 100 more died soon after, in consequence of the diseases contracted on board.

6. Portuguese brig, *San Antonio*, of 120 tons, took on board 600 Slaves. When captured, although she had only sailed 80 leagues, 30 Slaves had already died; and many more were found in a dying state, and died soon after. The capturing officer took 150 of the Slaves on board his own ship, to prevent the almost universal mortality he apprehended. When he first went on board the Slave ship, he found a dead body, in a state of absolute putridity, lying among the sick.

7. The Spanish ship *Carlos*, under 200 tons burden, took on board 512 Negroes, in addition to a crew consisting of 84. About 80 Slaves had died previous to her capture, and the rest were in a most deplorable state. Many more instances might be added; but these may be considered as exhibiting the ordinary rate of mortality on board the ships engaged in the illicit Slave Trade.

The number of Slaves imported from the 1st of January, 1817, to the 1st of January, 1818, into Rio de Janeiro, in 42 ships, was 18,033. A much larger number, viz. 20,075 had been embarked, but 2042 had died in the Middle passage. One vessel, the *Protector*, had taken on board 807 slaves at Mozambique, of whom 339 died during the voyage.

On the 9th of May, 1818, Mr. Chamberlain writes, that the Slave trade had now increased beyond all former example; twenty-five vessels having arrived since the beginning of the year, none bringing less, and many of them more, than 400 of these unhappy beings, which made the importation at least ten thousand during the preceding four months.

The number of Slaves imported into Rio de Janeiro, from January 1, to December 31, 1818, was 19,802. The number embarked had been 22,231, in fifty-three ships, of whom 2429 had died on the passage. One vessel, the *Perola de Norta*, from Mozambique, lost 161 out of 421; another, the *Uniao Feliz*, from Mozambique, lost 229 out of 659; a third, the *St. Jose Diligente*, from Kilimane, lost 238 out of 464.

The ship, the *Rodeur*, Captain B——, of two hundred tons burden, left Havre, on the 24th of January, 1819, for the coast of Africa, and reached its destination the 14th of March, following, anchoring at Bonny, in the river Calabar. The crew, consisting of twenty-two men, enjoyed good health during the outward voy-

age, and during their stay at Bonny, where they remained till the 6th of April. Fifteen days after they had set sail on the return voyage, they remarked, that the Negroes, who, to the number of one hundred and sixty, were crowded together (*entasses*) in the hold and between decks, had contracted a considerable redness of the eyes, which spread with singular rapidity. No great attention was at first paid to these symptoms, which were thought to be caused only by the want of air in the hold, and by the scarcity of water, which had already begun to be felt. At this time they were limited to eight ounces of water a day, which quantity was afterwards reduced to the half of a wine glass. By the advice of M. Maignan, the surgeon of the ship, the Negroes, who had hitherto remained shut up in the hold, were brought upon deck in succession, in order that they might breathe a purer air. But it became necessary to abandon this expedient, salutary as it was, because that many of those Negroes, affected with *Nostalgia*, (meaning the passionate desire to revisit their native land) threw themselves into the sea, locked in each other's arms.

The captain caused several of the Negroes, who were prevented in the attempt to throw themselves overboard, to be shot and hung, in the hope that so terrible a spectacle might deter the others from a similar conduct. But even this severity proved unavailing, and the Slaves were again confined entirely to the hold.

The disease which had spread itself so rapidly and frightfully among the Africans, soon began to infect all on board, and to create alarms for the crew.

The sufferings of the people, and the number of the blind, augmented every day; so that the crew, previously alarmed by the apprehension of a revolt among the Negroes, were seized with the farther dread of not being able to make the West Indies, if the only sailor who had hitherto escaped the contagion, and on whom their whole hope rested, should become blind like the rest. This calamity had befallen the *Leon*, a Spanish vessel, which the *Rodeur* met with, on her passage, and the whole of whose crew having become blind, were under the necessity of altogether abandoning the direction of their ship. They entreated the charitable interference of the *Rodeur*: but the seamen of this vessel could not either quit her to go on board the *Leon*, on account of the cargo of Negroes, nor receive the crew of the *Leon* on board the *Rodeur*, in which there was scarcely room for themselves. The difficulty of taking care of so large a number of sick, in so confined a space, and the total want of fresh meat and of medicines, made them envy the fate of those who were about to become the victims of a death which seemed to them inevitable, and the consternation was general.

The *Leon* has not been heard of since, and doubtless was lost.

The *Rodeur* reached Guadaloupe on the 21st of June 1819, her crew being in a most deplorable condition. Of the Negroes, thir-

ty-nine had become perfectly blind, twelve had lost an eye, and fourteen were affected with blemishes more or less considerable. Of the crew, twelve lost their sight entirely, among whom was the surgeon; five became blind of one eye, one of them being the captain; and four were partially injured. Of the captain, it is added,* that "he did not cease in the midst of the greatest danger, to lavish his attentions on the Negroes and the sailors, with a zeal and devotedness which exceed all praise."!!

Such is the account of the voyage of the *Rodeur*, as given by M. Guillie. But in this account, one of the most horrid circumstances connected with the transaction is wholly omitted, probably because it illustrated no medical principle; namely, the fact, that the Slaves who are stated to have become blind were thrown into the sea and drowned.

In the month of September, 1820, the *Sieur Lemoine*, master and owner of the schooner *l'Espior*, or the *Bamboche*, left the Mauritius, under English colours, shaping his course towards the coasts of Madagascar and of the Mozambique. He fell in with a Portuguese vessel laden with Negroes and gold dust. An eagerness and thirst of gain seized upon his soul: he ran along-side of the Portuguese vessel, and immediately killed the mate by a musket shot: having boarded her, he soon obtained possession of the vessel thus attacked; and his first questions were addressed to a Portuguese Colonel, aged 50, of whom he inquired where the money and gold dust were deposited. After this short interrogatory, Lemoine purposely stepped aside, and a man named *Reineur*, who was behind him, with a pistol blew out the unfortunate Colonel's brains. But these crimes were not enough to satisfy their savage inhumanity. The master of the captured vessel, alarmed by the rapid succession of these massacres, threw himself overboard, in order to escape a more immediate death. Vain hope! the fury of Lemoine and his accomplices were not yet allayed. They pursued him in a boat, and, having soon overtaken him, they cut him on the head with a sabre. The unfortunate man, feeling himself wounded, caught hold, in order to support himself, of the boat in which his murderers were, who, profiting by the last effort of despair, had the dastard cruelty to run a sword into his throat, the point of which came out at the side of their victim: the body disappeared, and they returned on board fatigued, but not satisfied with murders! They shut up in the hold the remaining Portuguese sailors, and after having taken off the rich cargo, they scuttled the ship, and sunk her with the crew they had thus shut up. Such is the Slave-trader.

A female slave having refused food, being asked by the Interpreter what she wanted, replied, "*nothing but to die.*"—*Extract from 6th Report of the Amer. Col. Society.*

*French Journal.

FROM THE SOUTHERN INTELLIGENCER.

INDIAN LETTER.

Extract of a letter from Boudinot the Cherokee, dated Brainerd, Cherokee Nation, December 28, 1822.

THE eagerness of the Cherokees for knowledge and for schools, is astonishing. The ears of large numbers are open to receive divine instruction, and many are willing to imbibe the dictates of the Bible, and to receive Jesus Christ as the only Saviour of the world.

When we came to Taloney, where a local school is established under the care of the American Board of Foreign Missions, the neighbouring people heard of our arrival; some of them came in the evening with their torches. We had religious exercises. I said a few words to them, reminded them of their privileges, compared to the rest of their brethren; the necessity of their loving the missionary who had settled among them, if they should ever receive good from the many instructions which were offered them. I told them, that all true Christians loved them, and all the Cherokees, for which reason they had sent so many good missionaries—that the motives of this people were not money and land, as many have said, but to do good. When I had finished what I had to say, they in return expressed much satisfaction in having the opportunity of conversing with one of their countrymen, on the subject of religion. They professed their love to the missionary, who was seeking their good, and would try to listen to his advice and instructions. Though they were slow to learn, yet they hoped they were willing to learn, and would, by the blessing of God their Saviour, endeavour to serve him—they had served the evil one from their early days—that their sins were very great. They however hoped God would forgive them, and they in future live more godly.

Such was the substance of our conversation. I was surprised at the freedom and humility in which they expressed themselves. They were all candidates for baptism.—Concerning their religious experience, they did not speak with confidence. Surely God was in that place, doing wonders among the sons of men. But this is not the case with all the Cherokees.—Though want of instruction is almost universal, yet ignorance still triumphs. Only here and there a glimmering light appears, just sufficient to make the surrounding darkness more doleful. I speak only in respect to their spiritual concerns. In civil, they have made great improvements.

The concerns of the nation in a political point of view are as favourable as at any time. At the last National Assembly two very good laws were passed—one to prohibit gambling; the other was a law to prevent any liquor being brought by any means within three miles of any national Council, or district courts.

Give my respects to all my friends. I need not particularize them. May mercy and peace attend you and them, both now and forever.

Yours affectionately,

ELIAS BOUDINOT.

FROM THE AMERICAN MISSIONARY REGISTER.

UNION MISSION.

ANNUAL REPORT TO THE SECRETARY OF WAR.

Union, Osage Nation, Oct. 1, 1822.

To the Honourable J. C. Calhoun, Secretary of War.

SIR—In compliance with the instructions of the Executive of the United States, I proceed to report the progress of this Mission since the 30th October, 1821.

The number of adult persons in this establishment is at present sixteen, viz. the superintendent and wife, who have five children, the Rev. Epaphras Chapman and wife, Mr. Abraham Redfield and wife, Mr. Stephen Fuller and wife, Mr. Alexander Woodruff and wife, Mr. William C. Requa, Dr. Marcus Palmer, Mr. George Requa, Mr. John M. Spalding, Miss Clarissa Johnson, and Miss Eliza Cleaver. Rev. Mr. Chapman and Mr. William C. Requa are engaged in the study of the Osage language; Mr. Spalding teaches the school, and has the principal care of the boys; Mr. Redfield is at the head of the building department; Mr. Fuller is our principal farmer; Mr. Woodruff is our blacksmith, and Dr. Palmer our physician. Mr. George Requa, as also Miss Cleaver, have been laid aside most of the past year, by want of health. Miss Johnson is designated to take charge of the girls, and as soon as circumstances render it necessary to open a school for girls; female teachers will be employed.

The whole number of our family, exclusive of hired men, is thirty. The average number of hired men, during the past year, has been ten; at present we have twelve, besides the interpreter. These are employed in erecting buildings, preparing fields, and in other mechanical and agricultural business. Besides the two invalid members already mentioned, two hired men have been laid aside by sickness for more than two months. One of them is at this time dangerously ill.

The country in which this Mission is located is unquestionably healthy. Still the intermittent has prevailed among the Indians, to whom our physician has rendered essential service. This family have been highly favoured the past year in point of health.

Besides the different branches of business conducted by the

members of the family, we have employed a man for a short term, at the trade of making tin ware. This has been done not only to save expense, but also to gain the skill of manufacturing these articles ourselves, as we may need them. In addition to our present number, another farmer and mason, with their wives, are expected next season. Other mechanics are also wanted (not only for our support, but to render this Mission serviceable to the Indians) in all branches of business.

Since the 30th of October, 1821, we have completed a joiner's shop, then commenced, dug and covered, at considerable labour, a large cellar for our present use, built two dwelling houses, each 16 by 16, an Indian house 15 by 30, a lodging house for scholars, with two rooms, each 18 by 18, enlarged the blacksmith's shop, and put up two large corn cribs. We have enclosed thirty-four acres of land, which, together with what we had before brought into a state of improvement, makes sixty acres.

In the course of the year we have met with a great disappointment, in the entire loss of our Mission boat, occasioned by a sudden rise in the river. Being obliged to obtain most of our timber from the other side of the river, we had depended on this boat for its transportation.

Considerable preparation has been made for erecting mills.—About one third of the year past has been employed, by Mr. Redfield, in sawing and hewing the timber, but we have not been able to complete this work for the want of a suitable mill-wright. The man who came out with us, with the expectation of building water-mills, after we had searched in vain for a mill-seat, advised us to look for another mill-wright, who is skilled in building the ox-mill, the only kind which we shall be able to erect near this establishment. Accordingly we requested our agents, in the state of Ohio, to send us a suitable person. After nine months had elapsed, we received an answer that none could be obtained. On the advice of General Atkinson, who passed here from Council-Bluffs, we immediately sent to the state of Missouri, and have just now obtained a millwright, and other carpenters. The large permanent buildings, which we contemplated and commenced the last year, we were obliged to relinquish, until our mills might be put in operation, because we could not obtain sawyers. The want of suitable help, together with a deficiency in good tools, has proved a great impediment to our business.

Since our last report, we have made considerable addition to our stock, having purchased ninety-five head of cattle, which makes our present number, deducting what we have killed, one hundred and fifty-seven. Considerable money has been vested in stock, because this constitutes, in this country, a permanent fund of the most productive kind. A large stock will be found to be indispensable for the support of the Mission.

In the months of May and June last, we received four Osage boys,

all nearly the age of fourteen years. These have made rapid progress in writing and reading. They spell in words of two syllables, and are beginning to speak a little English. The oldest is the first son of Tally, the second chief, and inherits his father's place in the nation. Another belongs to the family of one of the chiefs. The whole number of Indian children is seven, all of whom live at our table, and are clothed from our store-house. The three children whom we reported last year are young, yet they have learned to speak the English language with ease. The oldest, who reads in words of two syllable, retains his native tongue, and though only eight years old, occasionally serves as an interpreter. The prejudices of this people, like those of most Indians, are much against the idea of labouring. They identify labour with slavery; yet we are encouraged to hope that these prejudices will soon wear away, from the fact that these children are not only contented, but are rapidly forming habits of industry.

In the course of a year and a half's war among this people, we have fully realized all the evils represented in our former report. And it is to the benevolent exertions of government, under Providence, that we ascribe the restoration of peace, at the important crisis which the state of things had formed. With the restoration of peace, our prospect of success has become much greater, and there is every encouragement to proceed in our preparations for a large school.

The disbursements of this Mission, during the past year, amount to six thousand seven hundred dollars. Of this sum, one thousand has been expended for freight; one thousand five hundred for stock, including cattle and horses; the rest for labour on the farm and buildings, for supplies, and contingent expenses.

Our expenses for the ensuing year, will probably equal, if not exceed, those of the past; nor can it be expected that they will be diminished, until we can furnish our own meat and flour. The coming year will be particularly expensive to the Mission, on account of the erection of mills; the cost of which cannot be estimated at less than two thousand dollars, in addition to what we have already expended. The commencement of a Missionary establishment, in this part of the Osage Nation, must necessarily be attended with great expense, on account of our distance from market. Perhaps there is no part of the United States, where the price of provision, stock, and labour is higher, than in the interior of the Western country.

The sum of seven hundred dollars, received from Government, in 1820, has, we believe, been faithfully applied; and though we have not been able as yet, to collect a large school, yet we would submit the question to the President, whether our disbursements will not render it suitable for this Mission, to receive, at this time, further aid from the appropriation of Congress, for the good of the Indians.

In the statement submitted to the President, concerning the worth of this establishment, it will be seen, that a great proportion of the property consists in clothing, furnished for the use of the family and school. It ought also to be observed, that we have estimated the whole according to its supposed value in this country.

On the whole, sir, there is much to encourage the efforts which the government and christian public are making for the benefit of the Osages.

They are becoming more sensible of the friendly designs of their great father, the president, and more disposed to be influenced by his wishes.

Their confidence is secured. They believe that it is our design to do them good. By the blessing of Him who rules the earth in righteousness, and who has required us to send his gospel to every nation, we hope this wandering tribe will soon be brought to taste the comforts, and enjoy the privileges which religion and civilization afford.

I have the honour to be, Sir,
Your very humble and
obedient servant,

WM. F. VAILL, Sup. U. M.

GREAT OSAGE MISSION.

JOURNAL FOR SEPTEMBER AND OCTOBER, 1822.

Lord's Day, Sept. 1.—Brother Montgomery preached in the morning, and brother Dodge in the afternoon. Held communion this day: a season, we trust, precious to our souls.

Monday, Sept. 2.—Brothers Requa and Redfield left us to transact their business on the Missouri. Brother Bright is severely attacked with the ague. The Indian council has closed, and the several hundred Indians who attended, have all returned to their villages.

Arrival of chiefs and warriors from the Arkansaw.

Tuesday, Sept. 3.—Clamore and Tally, the two principal chiefs of the Osages of the Arkansaw, have arrived at the Factory, with eighty or a hundred of their warriors. The object of their journey is to receive their annuity from government. They visited us to-day, and we found them, apparently, a noble set of men. They are not altogether pleased with their late treaty with the Cherokees. We conversed with them on the subject of the Missionary School at Union. They told us that they had yet given but few of their children to the school, but should soon give many. They spoke well of the Missionaries, and seemed much pleased to have a mission family in their tribe.

Removal of Whitehair and his people.

Thursday, Sept. 5.—The most of Whitehair's people have gone on their fall hunt. It is understood that they intend not to return to their late residence, but to establish themselves sixty or seventy miles from this station. Whitehair, Big Soldier, Wa-na-push-she, and a number of their warriors, are preparing for a visit to the Shawnees and Delawares, for the purpose of forming a treaty of peace.

Saturday, Sept. 7.—Clamore and his party, having received their annuities, set out this morning on their return to the Arkansaw. Major Graham, Indian agent, has also returned to St. Louis. Brother Bright continues quite sick; and brother Dodge's youngest child was seized yesterday with convulsion fits, and is still very ill.

Arrival of General Gaines and General Atkinson.

Lord's Day, Sept. 8.—General Gaines and General Atkinson arrived at the Factory last evening, and attended worship with us this morning. General Gaines is on a tour to inspect all the military posts in the Indian country. This is the third missionary station he has visited within a short time. He has been at Dwight and Union. He speaks very respectfully of those establishments, and appears to take quite an interest in the cause of Indian missions.

Monday, Sept. 9.—Three of our red children are taken away by their ungrateful mothers, and we fear, not to return. Two of our largest girls are among the number. They had made great proficiency in learning to read and write. There was no uneasiness manifested in relation to the treatment they had received in our family. The mothers were going away, and wished their daughters to accompany them.

Tuesday, Sept. 10.—Brother Pixley and sister Comstock arrived from the Missouri, and brought with them a package of letters and papers. Brother Pixley has not been able to procure funds, and has thus failed in the principal object of his journey. In consequence of this failure, some member of the family will be obliged to proceed to St. Louis.

Departure of Mr. Dodge, and sickness of Mr. Pixley.

Monday, Sept. 16.—Brother Dodge set out this morning for St. Louis, on business for the mission. Soon after his departure, brother Pixley was taken down with the fever. How strikingly manifest is the goodness and mercy of our God! More than usual health was given to this brother to endure a journey fraught with more than common fatigue and peril, and sickness not permitted to come upon him, until in a situation to be comfortably provided for! This has been constantly to be noticed in the faithful care of our heavenly Father.

Wednesday, Sept. 18.—We have been obliged to dig our crop of

potatoes thus early, in consequence of their beginning to sprout anew in the hill. They have yielded indifferently. Either we have not yet obtained the best mode of cultivating them here, or they will not do as well in this as in a more northerly climate. A heavy shower arose this evening, which was rendered truly grand and sublime by the continued and dreadful roar of thunder.

Friday, Sept. 20.—Brothers Requa and Redfield returned from the Missouri in good health. They concur with brother Pixley in the representation, that a good work of the Lord is begun in the settlements along the Missouri. Through the ignorance of the people, much noise and confusion are mingled with their worship. A zealous Missionary, not so attentive to the manner as to the matter, plain, simple, and fervent in his addresses, might be the instrument of much good, in itinerating from Franklin to Fort Osage.

Saturday, Sept. 21.—Received this day a packet of letters, among which was one, dated the 19th of July, from the domestic secretary of the board. We are highly gratified with such favours, and ought to be thankful that Providence has provided for us such a medium of communication.

Sabbath, Sept. 22.—Brother Pixley is so far recovered from his sickness, as to be able to preach this morning. Surely missionaries, as well as other christians, need the influences of the Spirit in order to spiritual life and animation. May the Lord revive us again, and give us something more than a name to live. Sister Austin is taken violently ill this evening.

Tuesday, Sept. 24.—Brother Rodfield, with three hired men, set out yesterday morning for the Arkansaw, leaving brother Requa here. This day two of the men, engaged by brother Requa, arrived from the Missouri, one of whom will remain here sometime to give the finishing stroke to our grist-mill. The stone work of the dam is this day completed, and we hope some of the wheels will soon be in motion. We have begun to plough a part of our corn field for wheat, having cut up and stacked the corn for the purpose.

Wednesday, Sept. 25.—Brother George Requa arrived here from Union, on a journey principally for his health. Sister Austin yet continues quite low.

Sickness of the family.

Monday, Sept. 30.—Several new cases of indisposition have occurred within a few days. Four of our hired men are on the sick list; and seven of the family, besides a number of the children, are now labouring under the influence of the intermittent. Sister Austin is, we hope, convalescent.

Marriage of Miss Comstock.

Tuesday, Oct. 1.—The expected translation of another of our

sisters to become a member of the Union Mission, has this day taken place, in the marriage of sister Comstock to brother William C. Requa. The ceremony was performed by brother Pixley, in the absence of the superintendent. The table, spread on this occasion, might forcibly bring to our minds the faithless declaration of the Israelites: "Can the Lord spread a table for us in the wilderness?"

Arrival and indisposition of Colonel Wool.

Thursday, Oct. 3.—Wa-na-push-she took away his son to-day on a visit. He promises to return him in thirty days. Colonel Wool, Inspector General of the United States' army, arrived from Council Bluffs, on his way to Fort Smith on the Arkansaw. He is ill with the fever, and intends to continue with us several days.

Friday, Oct. 4.—Sister Austin is fast recovering, and brothers Newton and Bright are again able to repair to the fields. Thus, although for a little moment we were chastened, yet it is but a little, and in mercy. In sickness, nothing worse than the intermittent has yet befallen us.

Sabbath, Oct. 6.—Brother Pixley preached both parts of the day, in consequence of the indisposition of brother Montgomery. We maintain the form of godliness, hoping, looking, and waiting, for a greater exhibition of its power.

Monday, Oct. 7.—This evening attended the concert of prayer. Have this goodness of God to record: that all of the family, who have been sick, are in a convalescent state. Our situation, when sick, is so much better than it was at this time last year, that we cannot but thank God, and take courage.

Tuesday, Oct. 8.—Another Indian boy, after using much entreaty with his poor blind mother to gain her consent, has entered the school. He appears much delighted with the change, in putting off his tattered undressed fawn skin for decent clothing, like the other boys.

Arrival of supplies.

Saturday, Oct. 12.—A waggon from the Missouri has brought us some corn meal, and about twenty bushels of seed wheat, that which we brought with us, having in a great measure lost its germinating power. The boy, who came to us on Tuesday, remained in school but a short time. In consequence of the crying and other efforts of his mother to draw him away, he again took his miserable clothing, and left us.

Monday, Oct. 14.—Colonel Wool, having remained with us until now, and being still out of health, and desirous to proceed to St. Louis, it was thought best that brother Sprague should accompany him to that place. They accordingly commenced their journey this morning.

Thursday, Oct. 17.—Brother Dodge returned yesterday from St.

Louis in good health, after a fatiguing, but prosperous journey. And to day brother Newton started for the Missouri, to purchase beef cattle, pork, &c. for the winter. Held a pleasant and animating conference this evening.

Departure of Mr. Pixley and others for Union.

Friday, Oct. 18.—Brother William C. Requa and his wife, together with brothers Pixley and George Requa, set out for Union.—Brother Pixley has two objects in view in taking this journey: to attend a meeting of the clergy of the three missionary families, (Dwight, Union, and Harmony,) and to ascertain what prospects there are for studying the language among the Osages of the Arkansas. Our friends have a tedious journey before them. May the Lord go with them and bless them.

Various notices.

Monday, Oct. 21.—Our mills are nearly finished; but, in consequence of the unusual dryness of the season, we have not water sufficient to put them in operation. This circumstance, it is presumed, will not often occur in this stream.

Friday, Oct. 25.—About twenty acres of our corn field have been ploughed and sowed with wheat and rye, principally the former. Held our usual weekly conference last evening, and a special conference to-day, preparatory to the administration of the Lord's supper.

Tuesday, Oct. 29.—The general health of the family is much improved. Sister Austin is so far recovered as to be able to meet the family at table.

Thursday, Oct. 31.—Brother Newton arrived from the Missouri, having purchased twenty-two head of cattle, and two horses. The cattle cost, on an average about ten dollars and a half a head.

EXPLORING TOUR.

JOURNAL OF THE REV. S. GIDDINGS.

(Continued from page 700.)

Human Sacrifices.

On great occasions, such as when they go to war, and when they return, they sacrifice a dog, and have a dance. On these occasions they formerly sacrificed a prisoner, taken in war. The victim was kept a month in the medicine lodge, then burned on a scaffold erected for the purpose, and the sacrifice frequently offered to the morning Star. But, through the benevolent exertions of the late Manual Lisa, a trader among them, they have abandoned the practice of human sacrifice. It is about three years since the

last victim was sacrificed among the Pawnee Lups. They have since attempted to continue the practice; but the Chief interfered, and prevented it, by rescuing and sending away the intended victims.

High Priest.

There is always one who officiates as high priest. He practices the most rigid abstinence, and never eats only as he is urged so to do, and fed by the other medicine men. He pretends to a kind of inspiration or witchcraft, and his directions are obeyed. The time of his office and abstinence is only during their residence at their village, which is rarely longer than six weeks at a time. When they go on their hunting excursions, these ceremonies are omitted; and when they return, another commences his fast, and takes the office of chief director. There are many among the Indians who pretend to hold converse with departed spirits, see ghosts, hear them sing and whistle, and see departed friends in a good country. They even pretend to have power to take away life by enchantment and witchcraft.

Belief in a future state.

They all believe in future rewards and punishments; but their heaven is sensual. They believe the soul after death travels, and if the man was good, according to their ideas of goodness, he travels a smooth, plain road, where there is no gravel or briars, and arrives at a good land, abounding with game. They believe, also, that the soul of the bad man travels a rough, thorny, gravelly, road, to a country unhealthy, abounding with venomous beasts and poisonous serpents, and where there is no game.

Views of moral goodness.

They differ much in their ideas of goodness. One of their chiefs told me he did not know what constituted a good man; that their wise men did not agree; and that he was not satisfied in his own mind. But the general idea is, that he who is brave, and who provides for his family and friends, although he steal and murder to effect it, is a good man. Giving the name of enemies to those they wish to rob, justifies them in every act, even of the most enormous kind. They are generally friends or enemies, as they view it for their interest. For instance, if to-day you give them presents, they are your friends; but if they think they can procure more, and discover any prospect of escaping with impunity, they will to-morrow plunder and murder you. Hence, the weaker nations are, in a measure, tributary to the more powerful, as they purchase peace by presents. Their war parties are what are called banditti among the Arabs. Stealing of horses and women is the cause of most of their wars. It is seldom the case that a whole nation is engaged in war. Their chiefs, and most of their

warriors, have a war sack, which contains generally the skin of a bird which has a green plumage, or some other object which they imagine has some secret virtue. When they open this, they swear they will take vengeance on their enemies, and never return till they have shed blood. If they do not find their enemies, they will sometimes kill the first person they meet, if it be even their best friend. Some traders have been killed in this way, but of late years they are becoming less scrupulous in regarding such vows, and so far as relates to the nations which I visited, there would be no danger from this source.

Vindictive temper of the women.

The females possess a much more vindictive temper than the males. They often set on foot a war dance with a view of exciting the men to war, by reproaching them with cowardice, swinging an old petticoat in their faces, and telling them to wear it, and let them take the war club and tomahawk. More particularly is this the case when any of their friends have been killed by war parties.

National visits.

It is customary for one nation to visit another when friendly, and dance for presents, which are always conferred on visitors, and frequently to a great amount. But the visitors, soon after their return, are sure to be visited, and to give presents in their turn; and where they apprehend there is a want of liberality, war often follows. In these visits, the different tribes mingle together in the most friendly manner, and appear like one tribe; but there is, generally, more or less theft committed. As a specimen of their integrity and gratitude, I mention an occurrence which took place last spring. The Pawnee Nation visited the Mahaw tribe, and received many presents. Soon after the Mahaws, in their turn, visited the Pawnees, and were hospitably entertained, and rewarded with presents. After they set out on their return, and had proceeded ten miles, several young men returned, and, in the night, stole five horses, and made the best of the way to their village. The Chief of that tribe sent word to the Chief of the Pawnees, by my company, that his young men had stolen five horses without his knowledge, and that he might have them by sending for them. This measure prevented a war. Such acts are not uncommon. No one tribe puts any confidence in the promises of another, and rarely will one Indian trust another farther than he can see him.

They appeared to have much respect for the American people; they view them as a superior race of beings, and consider it for their interest to live in peace and friendship. They have the impression, that the Americans are brave and terrible in war.

The men appear mild and peaceful in their deportment towards

each other, and quarrels seldom happen; but among the women there is daily contention, and often the severest fighting.

Neither the men nor women of the Pawnee nation, are so fond of jewels in their ears and noses, as other Indians; and I scarcely saw one, whose ear or nose was slit. It is more common among the Mahaw and Otto Nations; but by no means universal among them.

They are very filthy in their persons and habits. The stench of an Indian village is almost insupportable; and they have no regard to cleanliness about their habitations.

Practice and consequences of Polygamy.

Polygamy is common, and indeed almost universal, and is attended with all the evils with which it is connected in other countries, where it is practised. Their wealth consists principally of their women and horses. Some have no less than six or eight wives. The Chief of the Mahaws, about six years since, had sixteen living at the same time. They remark, that if they have many horses, they can pack in large quantities of meat; and if several wives, they raise a large quantity of corn. They always purchase their wives, and the Chiefs and principal men take great pains to marry into powerful and wealthy families, that they may thereby increase their influence.

When a man marries the eldest daughter of a family, the remaining daughters, when they become marriageable, are considered as his, if he will purchase them. He always has the preference, though he is not under obligation to take them, nor is there any compulsion in case of refusal on the part of the women.

Extent, and causes of their Ignorance.

These Indians appear to have less information, and some would say less intellect, than any I have before seen. Certain it is, that they are far behind those on the Mississippi, and those adjoining the Lakes, in knowledge, and in the arts and customs of civilized life. The cause is obvious. They are further removed from the abode of civilization. They have had far less intercourse with white people, and the few with whom they have been associated have been of a class not calculated to communicate to them any useful knowledge. I am confident, the same opportunities of gaining information would show, that these nations are equal to their neighbours in point of intellect. They appeared conscious of their ignorance, on matters of morality and religion, and rather averse to say any thing about them.

Mode of curing Diseases.

As Physicians, they are very singular. In some instances they draw blood by cupping. In almost all cases of sickness they use what they call magic. I was a witness, in several instances, of their skill.

The medicine men, and sometimes others, converse with the sick, and ascertain the part affected. They then put their mouth to the part, and blow upon it, making strange gestures. They also make strange noises; imitating with their voice and gestures wild beasts, and particularly the white bear, which they suppose has great efficacy in healing. They rarely use herbs or medicines of any kind.

Desertion and exposure of the aged.

They generally expose the old and infirm, when unable to follow in their hunting expeditions, on some island, or leave them behind, that they may perish, and that the friends may thus be relieved of the trouble of supporting them. I saw an old man, probably more than ninety years of age, who made his escape from an island in the Platt, and came to the garrison, where he has been supported, for about eight months, by the officers and soldiers. The characteristics which I have mentioned, apply to all the Indians on the Missouri, with only this difference, that as you ascend the Missouri, and proceed to the west, the nearer to a state of nature they approach, the more savage they appear.

Account of the Otto and Missouri Tribe.

The Otto and Missouri nations are united, and form but one nation at present. Their number is about eighteen hundred. They live in several small villages on the south side of the River Platt, distant about twenty-five miles from the fort. I saw several of that nation, and had some conversation with them on the subject of Missions and schools, to which they appeared friendly; but I saw none of their Chiefs. Three Chiefs, and about half the warriors of the nation came into the garrison, while I was absent on my tour to the other tribes. They told the agent, Major O'Fallon, that they would be in again on the last week in June; but I have since learned, that on their return to the village, they were so destitute of provisions that they were obliged to go out on a hunting expedition immediately, to prevent their families from starving; and that they would not return to their village until fall. My interpreter, who is well acquainted with them, said he was confident that they would be as favourably disposed towards the object as any of the other tribes, and probably much more so, as they understood much better the advantages resulting from civilization. The traders who were acquainted with them, confirmed this opinion.

Major O'Fallon kindly offered to propose the objects of the Society to them, on their arrival at the fort, and to communicate the result to me. I concluded, therefore, that it would be of little benefit to the Society for me to tarry till fall of the year; and as it would be attended with considerable expense, I thought it expedient to return as soon as possible to St. Louis.

Circumstances favourable to a Missionary establishment.

Very few of the Indians appeared in any degree opposed to such an establishment as the one contemplated by the Society. All allowed that it would be a very fine thing, if it could be effected. They acknowledge, that it would be very good to learn to read, and write, make cloth, and knives, &c. if it were practicable. It is so far beyond what they ever saw an Indian perform, that they considered it utterly impossible. You will see, from their speeches, that they are fatalists, and deem themselves incapable of improvement. This idea prevails, with few exceptions. Most of them, however, appeared willing to make the experiment. I am persuaded that many children might be obtained for a school establishment, in what the Indians would consider a safe place. There are about twenty children at the two trading houses, who are half breeds. There are also about twelve or thirteen Frenchmen, living with the Pawnees, who have Indian wives, several of whom have families, and are anxious that a school should be established, that their children might be taught. Most of the traders of note told me that they were satisfied there would be no difficulty in obtaining children for the school. Several families of the Otto tribe came and encamped near the trading houses, last week, begging for subsistence. They would gladly have given their children to be educated in a Mission family. Even the Sieux nation sent one child this Spring to St. Louis, to be educated; and a Chief sent one of his to a trading house, for the same purpose.

MISSION AMONG THE CHOCTAWS.

ELLIOT.

The Boston *Missionary Herald*, for the month of April, contains an Abstract of the Journal of this Mission, from the 10th of September to the 8th of February last. From this Abstract the following passages are selected:—

THE summer vacation having closed, the school commenced on the 10th of September. In a circuit taken by Mr. Byington and Mr. Wood, during the preceding week, they saw nearly thirty pupils at their homes, most of whom had been sick since they left school; and the intermittent fever still prevailed.

The journal pays a tribute to the memory of Mrs. Kingsbury, "who, in a sudden and unexpected manner, was called away from her labours, her cares, her husband, leaving these missions, and this people to mourn the loss of an unwearied and devoted labourer in this vineyard of the Lord.

Sept. 25. Within a few days there have been two large collections of Choctaws, at two different places, to end the mourning for

deceased friends. At neither place was whiskey drank to excess, which has commonly been the case on such occasions. The head men are making an effort to repress the use of ardent spirits: a circumstance which affords us great encouragement to go forward in our labours.

At the close of October, Mr. Byington visited that part of the nation where Mr. William's school is situated. Being taken suddenly ill, he was treated with great kindness by the inhabitants. He speaks of the happy visit, which he enjoyed "with Mr. Williams, and those who have recently experienced the grace of God in their own souls." Several members of the mission family were much indisposed in October and the beginning of November; but, on the 18th of the latter month, the journal makes grateful mention of returning health. There had been much less sickness at Elliot than during any preceding summer, though there appears to have been more than usual among the Choctaws generally.

The 5th of December was kept by the mission family as a day of thanksgiving and praise.

About the 10th of December, Mr. Kingsbury arrived at Elliot to meet the agent of the United States, and confer with a dissatisfied Chief, respecting the school. It is a subject of complaint with a part of the Choctaws, that boys are made to work when out of school, and punished for misconduct. With them, as with all untutored people, children grow up entirely free from restraint. It can hardly be expected that, in the early stages of improvement, all difficulty and embarrassment from this source should be avoided. The Missionaries have held but one language on the subject. They have uniformly declared, that children committed to their care must be subject to their authority; must be docile and obedient in school, and trained to habits of industry when not engaged in study; that if they do not come on these terms, they cannot be received. To these terms the Chiefs have repeatedly assented. Yet, when the trial comes, and the children are impatient of restraint, or refractory in their conduct, some of the parents justify them, and blame the Missionaries.

Mr. Byington has long been desirous of acquiring the Choctaw language, so that he may be able to preach to the natives without an interpreter. For this purpose he began, in December last, to reside, for a week at a time, in Choctaw villages, where no English is spoken.

Dec. 23. He was much gratified with the kindness of the people, and their disposition to receive instruction. He went to a village about 16 miles distant, and staid most of the time at the house of the Chief. Within two miles of the house where he staid are about 20 families, and between 30 and 40 children, of a suitable age to attend school, who now have little to do, and are wasting their time in idleness or play. There are three looms in this village: one of them made by a Choctaw. The Indians raise corn,

cotton, sweet potatoes, beans, &c. The women were generally at work, picking cotton, spinning, sewing, or cooking, while the men do little else than talk, sit and smoke tobacco. The children appeared anxious to learn.

Jan. 3, 1823. Mr. Byington was kindly received by the people whom he visited. They expressed much pleasure that he was learning their language; often saying to him, "When you know our language we can talk without an interpreter."

Jan. 7. Examined the boys' school. Some of the neighbours attended. The scholars appeared well. There appeared to be a life and animation in the boys which was quite gratifying. They read and spelt, and translated from English into Choctaw, and from Choctaw into English. Two of them are drawing maps of the United States, and two have cyphered to the Double Rule of Three.

Mr. Byington resided a while at the house of the Chief who has been dissatisfied with the school. He was there entertained with great kindness. Among many other things, the Chief said, that "he was proud of the Missionaries, and would not say they were bad men." He dictated several *talks* to Mr. Byington, which he wished him to write down, and carry home with him. He said that "when he was a boy it was customary for the oldest men in the nation to give long talks to the boys concerning the former wars of the Choctaws, Chickasaws, &c. and then to whip the boys severely to make them remember the talks."

BETHEL.

The station to which the name of Bethel is now given, has been called in some of our surveys the French Camps. It will hereafter be designated as above. It is situated, as will be remembered, on the road leading through the Choctaw nation, from Tennessee to Natchez.

On the 17th of November, 1822, a church was organized at this place; and four of those who had become hopefully pious during the past summer, publicly professed their faith in the Lord Jesus Christ. On the 19th of January, five others were admitted into the church. Of the nine new members, eight are coloured people, three men and five women, the ninth is a white man. Hopes are entertained that one or two other blacks will soon be received into Christian fellowship; and that one other, who has left the world, has been admitted to the felicities of the church triumphant.

The case of one of the converts is described by Mr. Williams at some length.

A black woman, who has a family, had been in considerable distress of mind from the first of the awakening. This distress increased daily, till, from fasting and other causes, she became alarmingly indisposed, and, to all human appearance, in danger of

speedy death. One day, after being left alone, she was found speechless and motionless; and in this state she remained, with but little alteration, for about twenty-four hours. At times she groaned deeply; her pulse was faint, and her limbs had upon them a cold chill. In short, she appeared to be on the borders of eternity. At length, however, she revived in some measure, but for several hours afterwards continued speechless. She then smiled, and lifting up her hands and eyes towards heaven, exclaimed aloud, "The Lord has forgiven me. I thank God, he has forgiven me." She immediately rose from her bed and walked, and appeared to be recovered from all bodily infirmity, except a degree of weakness. Her mouth was also opened to tell of the great change which had taken place in her views and feelings. She sent for her master, who has been rather opposed to the Gospel, and described, with much feeling, the state she had been in, and how she now felt. She called also for her fellow-servants, who came together to the number of 45 or 50, when she addressed them in such a manner, that the most hardened were melted into tears. By her desire, and with the consent of her master, a messenger was sent a distance of four miles for their unworthy teacher. Though the day was past, and though my rest had been broken for two nights preceding, I went. My interview with these poor negroes, and with their astonished master, was solemn and affecting beyond description. How changed the scene since the night before, which I had spent at her house! A heavenly smile now sat upon her countenance.

She has always been considered a very ignorant woman, and was never before inclined to say much. But now she spoke freely, except when she appeared to be almost overwhelmed with a view of the glory of God, and of the greatness of His love. She said, "you are all strange to me. All things around me are new. I feel like I have just been born."

During the time she was in the helpless situation above described, Mr. W. had frequently observed tears bursting copiously from her eyes, when she made not the least noise or motion. In explanation of this, she represented her feelings to have been, at that time, those of keen distress, lest she should become the prey of the great adversary. In her figurative manner, she described herself as seeking for the gate of heaven, and crying to Jesus to let her in.

"That's what made me cry," said she. "I 'fraid Jesus not let me in. Then I think, I'll die at the gate; I won't go back. So I beg the Lord take me; let me in. I want to go where he is. Lord have mercy. I give up all to thee. Then Jesus come himself, and open the gate."

This evening, continues Mr. Williams, was a very pleasant one to me, and to all those present who loved the Lord's appearing. We sung and prayed repeatedly. In the morning we met again.

I prayed with them, and then left them; though not till I had evidence of the happy effects of what we had seen and heard on the minds of some who were present.

The School at this Station.

As late as Feb. 8, Mr. Williams wrote to the Corresponding Secretary as follows:—

The state and prospects of this school continue to be encouraging. The number of scholars is 24, besides our two children, making 26 in all. Only seven of this number are females. Eight of the scholars are full blooded Choctaws. Eight board at their homes; nine are supported wholly at the expense of the Board, and the others chiefly by their parents.

The following testimony of Mr Williams is peculiarly gratifying:—

The Christmas season was spent with much propriety by the blacks and some of our white neighbours. The former custom of riot and dancing was driven from the neighbourhood to the distance of 14 miles, where were a few dissolute white men. Not only on Christmas day were there religious exercises at our house, but at other times, also, during the holyday week, did the blacks meet for prayer.

MISSION AMONG THE CHEROKEES.

TALONEY.

We have stated more than once that a spirit of inquiry on religious subjects was evidently gaining ground at this station. Several of the Cherokees, who reside in the neighbourhood of Mr. Hall, have, it is hoped, been made to feel the value of the Gospel, and to love its sacred truths.

We shall lay before our readers some extracts from Mr. Hall's journal, which have special reference to the work of divine grace, which he witnessed at Taloney.

July 21, 1822, Sabbath.—A respectable number of the natives attended divine service. Mr. Chamberlain, being present, preached all day. In the afternoon, he addressed himself, through an interpreter, to those Cherokees who cannot understand English. The meetings were continued more than four hours; and the people staid more than an hour longer, for further instruction.

August 18, Sabbath.—Those, concerning whom we have a hope, remained two hours after our public service, desiring more particular instruction. Many questions were asked them, and in all their answers they discovered a humble dependence on the merits of Christ, and of him alone for salvation.

Sept. 22.—A brother of the Baptist denomination spent the day

with us. He appears much rejoiced to see the work of the Lord in this place.

About the last of October they were visited by Mr Posey, late Baptist Missionary at the Valley Towns. He was much surprised and gratified by the change which had taken place at Taloney since his last visit there, about a year before. On the first of November, an Indian was present at an evening meeting who had not been present before at that place. He appeared to be considerably anxious with respect to his spiritual welfare. "He knelt during prayer," says Mr. Hall, "which I have known no adult natives do, at this place, till they have been brought to feel themselves to be sinners." On the 8th, the two brothers, M'Kee and Israel Folsom, arrived at Taloney from the Foreign Mission School.

Nov. 10, Sabbath.—This has been a truly interesting day. Our little congregation was composed of people collected from six different nations or tribes. At our evening meeting, more were present than could be accommodated with seats.

Concerning the youths above named, Mr. Hall says:—"They have left a very favourable impression on the minds of the people here, respecting Missionaries and their labours."

21.—Had occasion to punish one of my scholars, the son of a widow, who I trust is a pious woman. At noon he ran away. But as I was returning to the school after dinner, his uncle came with the truant. His uncle said it was his mother's opinion that I did not punish the boy enough. She wished me to deal with him as though he were my own. What different views does the Gospel give those who receive it, even with respect to family government! A few months ago, this boy would have been pitied and excused by his mother and friends, to his great injury; but now they apparently feel the force of the sacred injunction, "Chasten thy son while there is hope, and let not thy soul spare for his crying."

24. Sabbath.—Our meeting very well attended. Appointed in the evening a meeting for inquirers, at which our room was full. After singing and prayer, and a few remarks, leave was given for any to speak, who felt desirous to do so. Five Cherokees spoke in turn, in their own language, on the great subject of religion. The faces of some were bathed in tears while they were speaking. One who had been a most violent opposer said, "It is high time for us all to quit our bad ways. Our friend Hall has been here a long time telling us how we ought to do. We have not minded him. We have seen him in distress, and have not pitied him. We have viewed him as our enemy. But now we all know him to be our best friend. Should I see him again in trouble, I would give him a hundred dollars in a moment, if that would relieve him. We have many children. What will become of them if they go on as we have done? I cannot help weeping now, that I

have listened to wicked white men, and have not attended to religion before." This man spoke 15 or 20 minutes in this strain; and his looks, gestures, and voice, indicated that he felt what he said.

27.—It is now more than six months since we opened a weekly evening meeting, at our house on Wednesday; and another on Friday, at Mr. Sanders', a mile hence. We have, also, had extra meetings, as circumstances seemed to require. Sometimes meetings have been held every evening in the week. No one stated meeting has yet been neglected.

29.—The converts took up most of our time, while together, in conversing one with another in their own tongue. One of them, for the first time in public, led in prayer. A precious few here, who a short time since, were far off from God, have been made nigh by the blood of Christ. O what everlasting praise is due to Him, who worketh all things after the counsel of his own will!

In acknowledging a letter from the Corresponding Secretary, Mr. Hall says:

I have read it to the beloved converts, and they seemed pleased to learn that you, and the dear people of God at the north, think of them. They wish me to tell you, that they believe they have too much happiness in religion to be willing to give it up for the foolish pleasures of the world; and that they never can be sufficiently thankful that a teacher has been sent to them.

Mr. H. is very desirous that a church should be organized at Taloney without delay; and that those who give satisfactory evidence of piety "should be received and acknowledged as members of Christ's visible church, for which they are desirous, if thought worthy."

SANDWICH ISLAND MISSION.

IN the *Missionary Herald*, for the month of April, we find a joint letter from the American Missionaries, Messrs. Bingham, Thurston, Chamberlain, and Loomis, dated at Woahoo, (or, as it is now called, Oahu,) on the 9th of August, 1822; and a letter of the same date from the English Missionary Deputation; both addressed to the secretary of the American Board of Missions. Extracts from the former, and the whole of the latter, we now present to our readers.

JOINT LETTER OF THE MISSIONARIES.

English Missionary Deputation.

By another letter, sent by the ship *Lady Blackwood*, in the early part of May, you will probably learn the interesting fact, that, in the wise providence of God, the English Missionary Deputation,

composed of the Rev. Mr. Tyerman and George Bennet, Esq. accompanied by the Rev. Mr. Ellis, Missionary at *Huahine*, and several natives of the South Sea isles, who have been taught the Christian religion, have been directed to these favoured shores, and allowed to witness, with us, what God has here begun to do.

Acknowledgment of Favours.

We would not forbear to mention the receipt, by the ship *Tartar*, from China, of a precious letter from Mr. Oliphant, a respectable American gentleman at Canton, breathing the spirit of the age, the spirit of expansive and operative benevolence, accompanied by a donation to the mission of goods and various articles of convenience, to the amount of about *three hundred and eighty dollars*. With many kind words of encouragement and consolation, he begs our acceptance of "this trifle," with the assurance, that if it should diminish our privations and promote our comfort, and in any way aid us in bringing the interesting islanders to Christ, his ability and opportunity to bestow the favour will afford him unspeakable satisfaction.

You will rejoice to learn, also, that, by the return of the ship *L'Aigle*, Capt. Starbuck, from London, we have lately received from the Rev. Mr. Burder, Secretary of the London Missionary Society, a very friendly and comforting letter, together with the Gospels Matthew, Luke, and John, the History of the Apostles, and a volume of hymns, in the Tahitian tongue; a small vocabulary of the Malay language, in English and Malay; a New-Zealand grammar and vocabulary; and several numbers of the late missionary publications, containing much interesting intelligence respecting the progress and prospects of Christian missions among the heathen.

Important increase of Christian Influence.

While we have been thus waiting, we have, in the kind providence of God, been called upon to rejoice and give thanks to him, for the seasonable and important aid rendered to the mission, by the assiduous labours of Mr. Ellis, for the last four months, both in investigating the language, and in preaching to the people; and also for the efforts of Messrs. Tyerman and Bennet to encourage our hearts, and to strengthen our hands, and to exert a salutary influence in the mind of the king, and chiefs, and people, in favour of our great object.

And we believe you will rejoice to learn that, at the request of this government, and with the most cordial approbation and consent of this mission, and by the express and official advice and appointment of the Deputation, as agents for the London Missionary Society, brother Ellis will probably be stationed here, to use all his talents and influence in the promotion of the cause in which we are engaged; to aid us in acquiring a thorough knowledge of

the language, in translating the Scriptures, and in furnishing the nation with books and other means of improvement, much earlier than it could possibly be done without such assistance. *Auna* and his wife, two natives of *Hauhine*, well instructed, are also stationed here as Christian teachers.

Progress of the Mission.

The nation, we are happy to say, is now ready to receive additional teachers. During six months past, the desire for instruction seems to have increased with the means. We have been enabled to print, and put into their hands, 16 pages of a spelling book, containing, besides a copious list of words, several lessons in reading, which exhibit some of the leading doctrines of the Gospel. A considerable number of pupils are already thoroughly acquainted with these pages, and they are sought by others, so that we are obliged to distribute a considerable part of the edition, which amounted to 500 copies, before the remaining 16 pages can be finished. We have, during the last six months, been able to preach more frequently to chiefs, and to greater numbers of the people, by an interpreter, than has been usual in any former period. Lately Mr. Elis has preached three times a week, almost entirely in the dialect of this country; and our assiduous Hopoo appears to be useful in holding forth, in his own way, the precious words of life, to his dying countrymen. Most of us are able to tell them, with increasing freedom and perspicuity, in their own tongue, something of the wonderful works of God, and something of inspired truth, which gives light and life to those who receive it: and last Sabbath, for the first time in a public assembly of the natives, Mr. Bingham was enabled to address the Throne of Grace in the vernacular tongue.

LETTER FROM THE ENGLISH MISSIONARY DEPUTATION TO THE AMERICAN
BOARD OF FOREIGN MISSIONS.

Beloved Brethren in Christ—

You have, we presume, been informed, that the London Missionary Society have deputed two of their number to inquire into the state of their mission in the islands of the South Seas. We, whose names are subscribed to this letter, have the honour to form that deputation.

When we sailed from England in May, 1821, we had just received information, that the Sandwich Islands had engaged your benevolent regards, and that you had sent Missionaries to propagate the Gospel in that interesting portion of the heathen world. While this important information filled our hearts with joy, and excited in our minds the most fervent prayers that success might attend your labours of love, we were encouraged to indulge the most extensive hopes, by hearing that idolatry had already fallen

in those islands, and that the Great Head of the Church had thus singularly prepared the way for his servants.

Unexpected Visit to the Sandwich Islands.

But though we felt the most lively interest in the success of your enterprise, we then entertained no hopes, not even the most remote, of visiting the Sandwich Islands, as such a visit made no part of the duties connected with our deputation. A mysterious and unerring Providence has, however, conferred on us a pleasure as great as it was unexpected, and placed us in circumstances that render it our duty to make you a communication—which we are happy to do from the house of your missionaries, in the island of Oahu.

Tribute of Respect and Affection.

Before we proceed to the immediate objects of this letter, allow us, dear brethren, to congratulate you, in your having been directed, by the Great Head of the Church, to so valuable a body of missionaries as those are whom you have sent to these islands. Their piety, their talents, their prudence, justify the confidence which you repose in them, and should cherish in your hearts the hope that their holy lives will put to silence the ignorance of foolish men, and tend powerfully to induce those who take knowledge of them to embrace that Gospel which they are anxious to make known: while their affectionate hospitality, and their kind and persevering endeavours to promote our comfort, confer upon us a debt of gratitude which we can never repay. They are indeed burning and shining lights in the midst of this crooked and perverse nation; and we are confident the time is not remote when many shall rejoice in their light.

We had the pleasure of seeing all the brethren, and all the sisters excepting Mrs. Ruggles; and feel truly thankful to God that he has permitted us to form a friendship with his servants, in whom there is so much to admire, to esteem, and to love.

NARRATIVE OF THE STATE OF RELIGION

WITHIN THE BOUNDS OF THE PRESBYTERY OF NEW-YORK, APRIL, 1823.

THE free conversation on the state of religion in the Presbytery of New-York at their present sessions, has occasioned little or no diminution of that "abundant thankfulness" which, on the last similar opportunity, they so peculiarly felt and expressed in their report to the General Assembly. They have, indeed, augmented evidence of the stupidity of sinners, of the imperfection of saints, and of the wide-spread prevalence of sin; still the Great Head of the Church, "of whom the whole family in heaven and earth is named, appears to be, as we know he is, ever mindful of

his own cause," "working salvation in the midst of the earth," and manifesting his everlasting faithfulness and grace in their appropriate fruits; his people recognize his agency, are edified in the faith, and "rejoice in hope of the glory of God."

The happy spirit of union and mutual confidence between the ministers and members of the churches under their jurisdiction, has, they think, been more and more consolidated. Their common sentiment is, "let brotherly love continue;" their experience is, that it is both "good and pleasant" as the holy and consecrating oil of the Christian priesthood, and it is their "earnest expectation, and their hope in God, that this, their dwelling together in unity," may be the presage of "greater things than these," even "as the dew of Hermon, and as the dew that descended on the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.

The public worship of Almighty God, has been generally well attended, both as it respects the numbers and solemnity of our assemblies. The most signal exception to this statement is one in which the sympathetic recollections of the Assembly will anticipate this narrative—the malignant fever with which the God of all, who directs the agencies and wields the elements of nature, in sovereign righteousness visited our guilty city, from the latter part of last summer through the first two months of the subsequent autumn. The pressure of this judgment was locally severe. Some hundreds of our fellow citizens became its speedy victims. The southern sections of the city were depopulated, and the sanctuaries of God in the infected district were consequently closed, while the consternation was constant and almost universal. The moral effects of this calamity on the spirits of survivors, both the church and world, were obvious and peculiar at the time. Many migrated to the country; and of those who remained, while Christians were praying and confessing their sins before the acknowledged "Lord of heaven and earth," the irreligious were in many instances clamorous and bold in their ungodliness. The Presbytery greatly lament also, that the permanent consequences of this visitation upon the churches generally, and upon those more especially which have their location in the immediate circle of its desolations, were not so beneficial as they fondly and ardently anticipated.

The ordinary institutions and objects of Christian benevolence have been maintained and multiplied. Several new churches have been built, and several others are contemplated or actually erecting in the city of New-York. One other church has been organized and furnished with the regular ordinances of the Gospel, and we now number fourteen churches in the city. Sabbath schools, Bible classes, catechetical instruction, and prayer meetings, among which we may particularize the Monthly Concert of Prayer, have been continued and increased in most of our congregations. A spirit of Christian activity and effort in the cause of our

blessed Lord and Saviour, Jesus Christ, seems to be extending. Missionary operations become increasingly the object of common interest, patronage, and prayer; and the more conspicuous enterprises of good, such as Bible Societies, Missionary, Tract, and Education Societies, Societies for the instruction of Seamen in the truth and grace of the Gospel, the American Society for Meliorating the Condition of the Jews, Societies auxiliary to these, and other combinations of Christian effort and resources, appear to be advancing, under the benediction of God, in the thoughts and feelings of our general community.

The United Foreign Missionary Society deserves a distinct recognition in this narrative. Its peculiar details will doubtless be known to the Assembly from its own report: it is proper, however, to observe that this mighty engine of beneficence, though complicated in its operations, and embarrassed in its resources, continues to "go forward," and will, they devoutly pray, receive the all-sufficient subsidies and succours which He can so easily command, in whose own cause it is singly and efficiently occupied.

The Presbytery would also announce the formation of the *United Domestic Missionary Society*, as an institution of the most auspicious consequence, in the sphere of its operations, in the reaction of its influence upon the spirits of its members, and in its prospective achievements in the glorious cause.

They are also induced to state to the Assembly, that they have formed themselves into a *Presbyterial Missionary Society*, whose object, to supply the waste places of our bounds with the means of grace, has been successfully prosecuted during the past year. This Society is growing in its promise and consideration; and we expect, from the blessing of our Great Head upon the counsel and exertions of its *Executive Committee*, to whom the management of its concerns is intrusted, a continual augmentation of the number and the strength of the Presbyterian churches in this city and its vicinity.

On that special subject of interest, *revivals of religion*, their communications to the Assembly cannot be in all respects so richly grateful as were their last, nor so meager and comfortless as often in those of preceding years. In most of their churches there has been a gradual and considerable accession from the world, and in some of them the additions have been extraordinary and deeply characterized. The Rutgers-street Church, in the city of New-York, is the only one, perhaps, which it is competent to particularize. This church was destitute of pastoral superintendence, formally, for several months, and, virtually, on account of the fever, for nearly a year. During the last five months they have enjoyed the regular ministrations of their present pastor, and the special influences of the Holy Ghost; the fruits of this refreshing, already in-gathered to the church, are about seventy names. The

importance of religious revivals is more extensively felt, their details more impressively heard, and their blessings more generally sought by prayer and supplication to the God of Israel, who only doeth these wondrous things. The aggregate of accessions from the world has been larger than at any former period.

On the reverse of this general survey they must, however, impress the usual characters of gloom. The majority of our population give fearful proof of continuing on the wrong side of the controversy of God with the apostate children of men. Where one has been converted, we fear that numbers, too many to be counted, are persisting in their native and chosen courses of sin and death. The supineness, irresolution, and dubious indications of some, who "profess that they know God," must be noticed among the most mournful of the occasions of grief. Several painful instances of discipline, and some of them distressful in a singular degree, have occurred in the details of sessional and presbyterial administration. But here the deepest shades of human degeneracy on the one side are gratefully relieved on the other, by the unequivocal evidences that a *spirit of discipline* is ascendant in our churches, that the vital importance of official faithfulness in dispensing this ordinance of God, our Saviour, is more widely realized than in former times, and that the promise of this spirit is the most propitious to the interest of the gospel throughout our bounds.

On the whole, the Presbytery feel authorized and constrained, in a retrospect of the year, to "thank God, and take courage."

SAML. H. COX, } Committee of
ROBT. McCARTEE, } Presbytery.

AMERICAN BIBLE SOCIETY.

Philadelphia, May 12.

THE Seventh Anniversary of this Society was celebrated in the city of New-York, on Thursday last. At 9 o'clock the Society assembled in their new building in Nassau street, and at half past 9 o'clock moved in procession to the City Hotel. Matthew Clarkson, Esq. in the absence of the Hon. John Jay, President, took the chair, supported by the Hon. De Witt Clinton, and Richard Varick, Esq. Vice-Presidents. After the President's address, and numerous letters apologizing for absence were read, the annual report of the managers was presented, from which it appears that there have been printed by the Society the past year:—

Bibles in the English language, - - -	23,500
New Testaments in the English language, - - -	21,500
New Testaments in the Spanish language, - - -	7,000
Bibles printed at Lexington, Ken. from stereotype plates belonging to the Society, - - -	2,000

The Society has purchased Bibles in the German language, - - - - - 1,000

And they have received from the British and Foreign Bible Society, Spanish Bibles for gratuitous distribution in Mexico and South America, - - - - - 500

Making in the whole, - - - - - 55,000

Which added to the number mentioned in the last Report, viz: - - - - - 268,177

Makes a total of - - - - - 323,177
in the first seven years of the Society.

There have been issued from the Society's Depository during the past year,

Bibles, - - - - - 28,448

Testaments, - - - - - 26,357

54,805

Which, with the Bibles, Testaments, Mohawk Gospels, and Delaware Epistles, issued during the six preceding years, viz: - - - - - 193,818

Make a total of - - - - - 248,623

During the past year, the Bibles issued in the French, German, Spanish, Gaelic, and Welch languages amount to 1,079

And the Testaments in the Spanish and French languages, to - - - - - 3,055

Making a total of - - - - - 4,134

The Society have distributed gratuitously during the past year, to auxiliary societies and others, 12,923 Bibles and Testaments, all of the value of \$7,692 24.

The receipts during the past year, including the subscriptions to the Depository, amount to \$45,131 25.

During the same period there have been recognized 59 new Auxiliary Societies, making in the whole 360.

After the report was read, a number of resolutions were passed, returning thanks to the Officers and Board of Managers of the Society, for their services during the past year.

The meeting was then addressed by the following gentlemen:—The Rev. Dr. Woodhull, His Honour De Witt Clinton, the Rev. Mr. Ross, the Hon. Peter A. Jay, the Rev. Dr. Milledoler, and Sen. Vicente Rocafuerte, a Spanish gentleman, and a native of Peru, who was introduced to the Society by Dr. Milnor.

On no similar occasion (says the Daily Advertiser) have we experienced such unmingled gratification as at the present—although the day was rainy and uncomfortable, the large room in which the

Society met was filled with company, a large proportion of which was composed of females. Among the persons convened, the Society had the satisfaction of seeing the judges of the Supreme Court of the State, a large number of clergymen of different denominations, and other gentlemen of distinction from different parts of the Union. Although the exercises lasted for nearly five hours, and many persons were unable to obtain seats, no symptoms of fatigue or uneasiness were manifested, but the audience exhibited a closeness of attention, and a delight, at the different addresses which must have been gratifying to the gentlemen by whom they were delivered. This was the natural consequence of the distinguished exhibitions of talents and eloquence. The address of the President was such as might have been expected from its venerable author—able, impressive, and pious. As the addresses are to be published, we will not attempt to forestal public opinion regarding them, farther than to say that they were highly respectable, elegant, and not unfrequently unusually eloquent. We shall, however, be pardoned for saying that the meeting listened to the address of the aged Dr. John Woodhull, with mingled emotions of delight and surprise. This venerable Minister of the Gospel has reached within a few months of his 80th year—he assisted in forming the Society, he has witnessed its progress and prosperity with fervent thankfulness, and now, at his advanced age, appears to pronounce upon it his parting benediction. Possessed of most singular strength and energy of body and mind, in the full enjoyment of his faculties, it was truly affecting to hear him say—"He who now addresses you, will probably address you no more. His head is whitened by 80 winters—he has laboured 35 years in his Master's vineyard—it may truly be said his course is finished."

We will venture to add, that the speech of Senior VINCENTE ROCAFUERTE DE CUAYAQUIL, a Spanish gentleman from South America, was listened to with much delight, and received with lively approbation. Though a foreigner, and of course imperfectly acquainted with our language, his address was strikingly appropriate, chaste, and impressive, indicating sound principles, and the most catholic spirit. He commenced with a modest apology for the defects which might appear in his language, as it was the first time that he had ever attempted to speak publicly in the English language. He expressed the pure and exalted joy he felt in the conviction, that in delivering South America from the Spanish yoke, it was the design of God to bless her, not only with civil liberty, but with the light of genuine christianity. He considered true christians as the glory of America, and rejoiced to find himself, for the first time in his life, surrounded with such an assemblage as he then beheld.

In remarking on the concord, which in that assembly seemed to unite persons of so many different denominations, he compared

them to stars of different magnitudes, and at various distances, all moving in harmony round the same resplendent luminary, and mutually enlightening each other with his reflected beams. He perceived, he said, that among nations enjoying free institutions, liberality unites with religion. How melancholy was the contrast in the condition of those countries which groaned beneath the union of superstition and tyranny, where religion was a gigantic monster, and wielded a lever that shook the earth, while its power was exerted only to satisfy its voracious avarice. Congratulating us on our happiness, he observed, that it was not sufficient to know in theory that a perfect union subsisted between the freest form of government, and the purest morality, it was necessary that knowledge should be applied to a practical purpose, and to us it belonged to aid in making that application. Turn your eyes, said Mr. R. to the natives of the south: you know that liberty cannot subsist without virtue: you know that there is no real virtue without the Gospel: go on then, and sow for future generations the seeds of virtue and happiness. Send us on the wings of the winds, thousands of Bibles. The Spanish policy has, till now, deprived my countrymen of the consolations you all so richly enjoy. I trust that under the auspices of this Society, they will yet rejoice in its possession.

That holy book you have united to disseminate, will soon, I hope, unite all nations in one holy alliance—of virtue, I mean, not of self-interest—an alliance to promote human happiness, not to root it out by an army of an hundred thousand soldiers; an alliance that shall cause all nations to resemble one common family. Then, when the whole earth shall have been regenerated by the influence of the truth and grace of the gospel, how will men look back to the origin of this and similar societies—they will cherish your memory; and their hymns of praise and thanksgiving shall ascend around the throne of Jehovah, for those very deeds in which you are now engaged.

TO PATRONS.

THE Editor of the *CHRISTIAN REGISTER* tenders his thanks to his friends who have patronized his Magazine. The number of subscribers, though pretty numerous, has not covered the expense, which, from the size and style of the work, has been very considerable. The present number closes the year; and there will be a cessation of the numbers for two or three months; and the work will then be resumed, if the number of subscribers shall be so increased as to justify it; but it will not be resumed without a considerable augmentation to our list.

The subscribers who have not paid for the Magazine, will have the goodness to forward the money to Mr. THOMAS T. SKILLMAN.

INDEX TO THE CHRISTIAN REGISTER.

	Page.		Page.
Introductory Remarks,	1	United Domestic Missionary	
Horsley on the Incarnation,	7	Society,	95
The Waste Places of Zion,	11	Character of the Osages of the	
Memoir of Mr. John Cauld-		Arkansaw,	99
well,	15	Tuscarora Mission,	100
Sketch of Religious Prospects		Exploring the Indian country,	101
for the present year,	22	Palestine Mission,	103
American Society for melior-		Mission in Ceylon,	106
ating the condition of the		Mission among the Choctaws,	107
Jews,	27	Progress of civilization among	
New Society for the benefit of		the Indians,	111
the Indians,	31	Tour among the Choctaws,	
Revivals of Religion,	32	Chickasaws, and Chero-	
Brief account of a Revival in		kees,	112
Philadelphia,	33	Mission at the Sandwich Isl-	
Excellencies of Bishop Bull,	35	ands,	114
Hindoo Superstition,	38	Ordination of a British Sailor,	116
United Foreign Missionary So-		Singular Conversion of a Sea-	
ciety,	41	man,	117
Appointment of three Boards		Exertions and prospects with	
of Agency for the western		reference to the Jews,	ib.
country,	ib.	Cuba,	122
Proceedings of the Board of		The one pound note,	ib.
Agency for the Synod of		Sickness and death of Mr.	
Kentucky,	42	Parsons,	123
Constitution of the parent So-		Union of the Presbyterian	
ciety,	44	and Associate Reformed	
Plan of an Auxiliary Society,	ib.	Churches,	126
Missionary Intelligence,	45	"Essays to do Good,"	123
Mission at Bombay,	46	Thoughts to Youth,	129
Mission among the Cherokees,	51	Extracts from Mr. Goodell's	
Narrative of the state of Re-		Sermon,	132
ligion within the bounds		A Fragment,	136
of the General Assembly,	55	Bishop Horsley on the Trinity,	138
Cleland's Letters,	63	Dialogue between the Bible	
Ward's Letters,	64	and the Sinner,	142
Thoughts to youth,	65	Female Piety,	144
Horsley on the Incarnation,	67	Practical Methodism,	145
A Fragment,	70	Anecdote,	146
Obituary of Mr. James B.		Remarks on the present state	
Turner,	73	of Ireland,	ib.
American Education Society,		Mission at the Sandwich Isl-	
—Letter from Professor		ands,	148
Porter,—Letter from Sam-		Palestine Mission,	154
uel Postlethwaite, Esq.	77	Mission at Bombay,	156
Remarks on Abyssinia,	78	Mission among the Choctaws,	158
Present state of the Jews,	80	Circular from the Superinten-	
Wesleyan Missionary Society,	84	dent of Indian Trade,	161
Baptist Missionary Society,	89	Letter from the Correspond-	
Circulation of the Scriptures		ing Secretary of the A-	
in Germany,	90	merican Board of Com-	
Objections to Foreign Mis-		missioners for Foreign	
sions answered,	91	Missions,	162

INDEX.

	Page.		Page.
German Evangelical Missionary Society,	168	The friend of Seamen,	255
Sandwich Islands,	170	Revivals of Religion,	<i>ib.</i>
Anniversaries in London,	171	Poetry,	256
General Assembly,	174	Thoughts to Youth,	257
Remarks on the character of the Rev. Levi Parsons,	175	A Fragment,	259
A narrative of the sickness and death of Harriet Newell Truair,	178	Selfishness,	261
Worthy Example,	183	Stewart on the Divinity of Christ,	264
The Jews,	185	Review of the life of Dr. Scott,	270
American Bible Society,	186	Benefit of Sabbath Schools,	274
Letter from Mr. M'Coy to Mr. Vardiman,	<i>ib.</i>	Ministers of the Gospel,	275
Lexington African Sabbath School,	187	Mission at the Sandwich Islands,	276
Lexington Sunday School Union Society,	189	Mission in Ceylon,	279
Mr. Hall's Reply to Bishop David,	191	Mission among the Cherokees,	281
To the Patrons of the Register,	192	Mission among the Cherokees of the Arkansaw,	283
Thoughts to Youth,	193	Choctaw Mission,	<i>ib.</i>
Obituary of Mrs. Magdalen Skillman,	195	Samaritan Jew,	284
Extracts from Mr. Goodell's Sermon,	200	Scilly Islands,	288
A Fragment,	204	"God meant it unto good,"	290
Stewart on the Divinity of Christ,	206	Revival of Religion,	293
Mission at the Sandwich Islands,	211	Memoir of Mr. John Withington,	298
Mission at Bombay,	216	Obituary of Rev. Jonas Coe, D. D.	305
Mission in Ceylon,	223	Vicar of Madely and the Duellist,	<i>ib.</i>
Church Missionary Society, Western Africa,	225	Renunciation of Idolatry,	307
British and Foreign Bible Society,	232	Jews' Society,—Poland—Dantzig,	312
London Missionary Society,	233	Moravian Missions,	313
United Brethren,	<i>ib.</i>	English Baptist Mission,	314
London Jews' Society,	235	Rev. W. Angas's Mission,	315
London Religious Tract Society,	<i>ib.</i>	Rev. Mr. Truair's Tour,	317
English Sunday-School Union,	236	Why do you not go to the play,	318
American Bible Society,	237	The Christian Soldier,	319
Indian Missions,	239	To Patrons,	320
Character of the Osages,	243	Thoughts to Youth,	321
Remarks on Slavery,	245	A Fragment,	326
Parish Association for Religious Purposes,	247	Stewart on the Divinity of Christ,	329
Society for Education in the Irish language,	250	Review of the Life of Dr. Scott,	334
Captain Lander's Circular,	251	Sunday School Facts and Anecdotes,	341
Prayer Meeting of the Bethel Union,	253	Reformed Dutch Church,	343
		Episcopal Church,	346
		Frankfort Female Sabbath School,	347
		A brief view of the political state of the world,	348
		Missionary and Religious Summary,	352

INDEX.

	Page.		Page.
Revival of Religion,	352	Mr. Hall's address on the sub-	
Synod of Pittsburg,	353	ject of Bible Societies,	453
Mission to the Ottawas,	354	American Colonization Socie-	
Concert of Prayer,	356	ty,	458
New Publication on Free		Massachusetts Society to aid	
Communion,	357	in suppressing the slave	
Mission among the Cherokees,	358	trade,	460
Mission in Ceylon,	365	Dr. Miller on Unitarianism,	462
Palestine Mission,	369	Narrative of the state of Re-	
Sandwich Island Mission,	375	ligion in New-York and	
Progress of Christianity at		New-Jersey,	467
the Society Islands,	379	Remarks on Revivals of Reli-	
New Zealand,	381	gion,	470
China,	ib.	Affecting Anecdote,	471
Missionary Anecdote,	382	Argumentum ad Hominem,	ib.
Dr. Chalmers' Sermons,	383	The time of the Millennium,	472
Thoughts to Youth,	385	Opportunities to do good,	473
Obituary of Mrs. Vardiman,	388	A Portrait of Man,	474
A Fragment,	389	Lotteries—Duels,	475
Review of the Life of Dr.		Young Mens' Bible Society	
Scott,	392	of Pittsburg,	476
Baptist Mission in India,	398	Beneficial effects of Sabbath	
Superstition in India,	401	Schools,	477
American Colonization Soci-		American Jews' Society,	478
ety,	402	Protestant Bible Society of	
Jewish Emigrants,	ib.	France,	481
Power of Prayer,	ib.	Missionary Society in France,	484
Annals of Moravianism,	403	Conversion of a Deist in Rus-	
To Ministers of the Gospel,	404	sia,	485
Stewart on the Divinity of		East India Missions,	486
Christ,	406	Mission at Bombay,	487
London Jews' Society,	413	Palestine Mission,	491
Missions amongst the Indians,	425	Mission among the Choctaws,	497
A Narrative of the state of		Sickness and death of Mrs.	
Religion in Virginia,	430	Kingsbury,	499
A Narrative of the state of		English Wesleyan Missionary	
Religion in Kentucky,	433	Society,	501
Obituary of Rev. Robert Wil-		Revivals of Religion.—In New-	
son,	436	Hampshire,	504
New-York Baptist Theologi-		— In New-Jersey and	
cal Seminary,	438	Pennsylvania,	505
American Bible Society,	439	— At Raritan,	506
Female Bible Society of Lex-		— In Washington City—	
ington,	441	Greensburg, and in Del-	
A good example to students,	443	aware,	508
Revival of Religion in Bask-		— In Virginia,	509
ing-Ridge,	444	— In Carlisle,	510
The Millenium,	ib.	Indian Mission at Mayhew,—	
The benefit of parental correc-		Letter to Rev. Mr. Bishop, ib.	
tion,	445	The Mother's Tears,	512
Augustine's Mother,	446	Mr. Hall's sermon against con-	
Ministers' Account,	ib.	formity to this world,	513
Summary,	ib.	The Pastor's Daughter,	517
Select Sentences,	447	Encouragement to praying mo-	
The King's arrival welcomed,	448	thers and pious servants,	522
Mr. Halls sermon against con-		Magnitude of the cause of	
formity to this world,	449	Missions,	52

INDEX.

	Page.		Page.
Dr. Miller on Unitarianism,	526	Revival in Georgia,	631
American Jews' Society,	533	Revival in Lamington, N. J.	ib.
London Jews' Society,	536	First Report of the Young	
American Education Society,	539	Mens' Missionary Society	
Revivals in Colleges,	541	of Lexington,	633
Tent Preaching,	542	First Report of the Young La-	
Recollections,	544	dies' Missionary Society	
Pastoral Libraries,	549	of Lexington,	636
Journal of the Bethel Flag,	551	The Works of the late Rev.	
Indian Youth	554	David Rice,	638
Savage Customs,	555	Masons' treatise on Self-Knowl-	
Situation of Heathen Females		edge,	640
in the East,	ib.	New-York Bethel Union,	641
The Gypsies,	558	Sunday Schools,	646
Palestine Mission,	562	Dr. Milnor's Address,	653
Wonderful deliverance of Mr.		Dr. Miller on Unitarianism,	663
Monroe and family,	565	Address to Baptist Associa-	
Religious Summary,	567	tions,	668
Revivals of Religion,	568	London Jews' Society,	670
Obituary of Mr. Wm. Gaunt,	569	A brief account of the num-	
Obituary of Miss Harriet Ped-		ber of Jews, &c.	672
decoard,	573	The Welsh Weaver,	673
The happy man and true gen-		Kentucky Bible Society,	677
tleman,	575	United Domestic Missionary	
Anecdote of John Brown, of		Society,	690
Haddington,	576	Home Missionary Society,	
Religion in the Cottage,	577	London,	693
Importance of the Conversion		American Missions,	694
of the Jews,	581	Seneca Mission,	697
South Sea Islands,	585	Journal of Rev. S. Giddings,	699
New-York Bethel Union,	587	Death of Rev. Dr. Milne,	700
Brandon Hill,	596	Revival in Boston,	702
The benign influence of Reli-		To Patrons,	704
gion displayed,	598	Present state of Jerusalem,	705
Dr. Miller on Unitarianism,	600	Sunday Schools,	711
England.—Home Missions.	605	Address to Baptist Associa-	
American Baptist Missionary		tions,	714
Society,	609	Talk of Heaven,	716
United Foreign Missionary		Dr. Miller on Unitarianism,	719
Society,	611	London Jews' Society,	723
Union, Great Osage, and Tus-		Obedience to Mothers,	726
carora Missions,	612	Sunday School Facts and A-	
Seneca and Cataraugus Mis-		necdotes,	727
sions,	613	American Baptist Mission,	728
Choctaw Mission,	614	A Plea for Missions,	731
Western Indians,	615	Horrors of the Slave Trade,	732
Jubilee in Labrador,	616	Indian Letter,	736
Sandwich Island Mission,	617	Union Mission,	737
The Devil of the Bassas,	621	Great Osage Mission,	740
Death of a rich Hindoo,	622	Journal of Rev. S. Giddings,	744
Tract Society in India,	623	Mission among the Choctaws,	749
Card Playing,	ib.	Mission among the Cherokees,	753
Prayer for a Revival,	625	Sandwich Island Mission,	755
Elegy on the death of James		State of Religion in the Pres-	
B. Turner,	627	bytery of New-York,	758
Revival of Religion in Beaver		American Bible Society,	761
County, Pa.	630	To Patrons,	764
Revival in Carlisle, Pa.	631		

